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VERITAS

Synodi Dioeceseos Suthwarcensis,

AB EJUSDEM ERECTIONE ANNO 1850

AD FINEM ANNI 1868

HABITÆ.

LONDINI:

TYPIS ROBERTI WASHBOURNE, PATERNOSTER ROW.

1868.

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Erecta fuit Diœcesis die XXIX. Septembris 1850, à Sanctissimo Domino Pio PP. IX.

THOMAS GRANT primus ejusdem Episcopus consecratus fuit Romæ die 6 Julii 1851.

Capitulum erectum fuit in festo Visitationis Beatissimæ Virginis Mariæ Immaculatæ anno 1852.

Interfuit Episcopus Definitioni Dogmaticæ Immaculatæ Conceptionis anno 1854, Canonizationi anni 1862 et festis Centenarii BB. Apostolorum et Canonizationis anno 1867 à Pio IX. celebratis.

Synodus Dioecesana Prima,

HABITA DIE XVII. NOVEMBRIS, MDCCCLIII.

In Nomine Sanctissimæ Trinitatis Patris et Filii et Spiritus Sancti.

Nos Thomas Dei et Apostolicæ Sedis Gratia Episcopus Suthwarcensis.

Ad Dei Omnipotentis Gloriam et Beatissimæ Mariæ sine labe originali Conceptæ, Sanctorum Thomæ, Georgii et Augustini et omnium Sanctorum honorem et laudem, pro Ecclesiasticæ Disciplinæ observantia et Cleri populique ædificatione in hac prima Synodo promulgamus Concilii hujus Provinciæ, quæ S. Sedes sancivit, acta et statuta; decreta in eadam lata observari præcipimus; officialesque quorum opera uti debemus in Synodalibus aliisque Ecclesiasticis constitutionibus exsequendis nominamus et confirmamus. Faxit Idem Omnipotens Deus pro sua Misericordia, ac precibus ipsius Immaculatæ Virginis Deiparæ et Patronorum Nostrorum ut salutarem omnia hodie edita consequantur effectum.

Decreta.

1. S. Sedis Apostolicæ canones et constitutiones et ea quæ in Synodo Provinciali, accedente Summi Pontificis auctoritate, acta et decreta sunt, et in hac Synodo modo lecta sunt, toto corde amplectimur, et Clero nostro dilectissimo observanda tradimus et commendamus.

2. Omnes fideliter exsequantur ea omnia et singula quæ in S. Visitatione præparanda, in limitibus Missionum indicandis, in rerum mobilium et immobilium Inventario conficiendo vel à Nobis vel à Sacerdotibus ad id deputatis in ipsa Visitatione disposita fuerint.

3. Districte prohibemus Sacerdotibus et aliis quibuscumque ne quid, propriis etiam impensis, immutent, addant vel detrahant ædificiis et aliis rebus mobilibus et immobilibus ad Ecclesiam et pauperes spectantibus, inconsulto Episcopo.

4. Die 31 Decembris labentis anni 1853, cessat omnino per hanc et alias Diœceses ex decreto Episcoporum die 26 Julii 1853 facto, communicatio facultatum ad triginta dies in Rituali Presbyteris in alienum Districtum transeuntibus concessa.

Synodus Dioecesana Secunda,

HABITA DIE X. MAII, MDCCCLIV.

Humillime offerimus Summo et Omnipotenti Deo in honorem Beatissimæ Mariæ Virginis ejusdem Matris sine labe originali Conceptæ et Sanctorum Patronorum nostrorum Thomæ, Georgii et Augustini decreta in hac Synodo Cleri nostri lata et edita. Dominus noster custodiat gregem suum, nosque et collaboratores nostros dirigat et benedicat, et per Sanguinem Suum Pretiosum nos omnes ad virentia æternæ vitæ pascua deducat.

Decreta.

1. Missionarii frequenter moneant fideles de gravissimis periculis quibus subjacent ipsorum liberi in Scholis acatholicis et mixtis vel sub institutoribus et altricibus acatholicis, et totis viribus curent ut Scholæ pro juventute educanda tam mediæ classis quam pauperioris sub cura et auctoritate Ecclesiastica erigantur vel promoveantur.

2. Presbyteros et fideles hortamur ut in S. Missæ Sacrificio et in aliis orationibus, Beatissimæ Virginis potentissimam opem implorent quo tales Scholæ ubique formentur, et quo operarii zelo animarum ferventes, et viri secundum Cor Dei in messem mittantur.

3. Presbyteri sæpe in Concionibus vel in Catechismo exponendo demonstrent quot et qualia mala ex Matrimoniis mixtis proveniant, et quantopere S. Mater Ecclesia cupiat fideles ab iis contrahendis deterrere. Recusent Presbyteri iisdem assistere nisi prius in singulis casibus Episcopus fuerit consultus. (Appendix II.)

4. Confessarii et prædicatores tradant pueris præsertim methodum Orationis Mentalis et usum ejusdem commendent.

5. Edimus atque per totam Dioecesim servandam publicamus legem Concilii Lateranensis et Sacrosanctæ Tridentinæ Synodi, qua præscribuntur proclamationes ter inter Missarum solemnia tribus festivis diebus continuis faciendæ antequam Matrimonium contrahatur. Ubi vero Sponsi in diversis Missionibus degunt, proclamationes fieri debent in utraque. (Appendix XXXVI.)

Synodus Dioecesana Tertia,

HABITA DIE IX. MAII, MDCCCLV.

Enixe petimus lumen Spiritus Sancti et vivificam Dei gratiam quibus adjuti nos et collaboratores nostri valeamus ea tenere et custodire quæ pro regimine hujus Diœcesis in Synodo constituta sunt. Dignetur dilectissima Mater Nostra, quæ ab omni labe immunis Deo semper placuit, pro nobis intercedere, et impetrare ut inter omnes floreat virtus fraternæ charitatis, et studium sanctæ æmulationis Ipsius gloriam promovendi et fideles nobis commissos in viam salutis dirigendi.

Decreta.

1. Deo Patri misericordiarum, et omnium bonorum largitori gratias humillime agimus quod Ecclesiam consolari dignatus fuerit illa admirabili bonitatis suæ dispositione, qua voluit dogmaticam Immaculatæ Conceptionis Beatissimæ Matris Nostræ definitionem Summo Pontifici Pio IX edendam committere eamque nostris temporibus concedere.

2. Quoties vacare contigerit alumnatus in Seminariis et Scholis, studeant singuli Missionarii juvenes proponere eligendos quos ad statum Ecclesiasticum amplectendum à Domino vocatos judicaverint, servata forma et serie interrogationum in Appendice subjiciendarum. (Appendix III.)

3. In singulis Missionibus asservetur liber Missarum, in quo notentur quotannis obligationes perpetuæ et adventitiæ, et singularum Missarum celebratio scripto probetur juxta formam in Appendice indicandam, ne post mortem Missionarii dubitatio de onerum adimplemento oriatur. (Appendix IV.)

4. Provomere debemus cultum et amorem Sanctorum quorum exemplis ad vitam Christi jugiter imitandam provocamur, et proinde libenter concedemus Indultum quo possit celebrari Missa in honorem Sanctorum Patronorum diebus Dominicis proxime ipsorum festum sequentibus, vigore Rescripti Summi Pontificis (Concil. Prov. p. 146). Eritque nobis pergratum si sacerdotes in quolibet Decanatu comprehensi voluerint Missa solemni Sanctum sub cujus invocatione Decanatus constitutus existit, honorare, ejusque cultum commendare.

5. In hac diœcesi ex licentia S. Sedis fieri potest Communio Paschalis à feria IV Cinerum usque ad Dominicam in Albis inclusive.

Synodus Dioecesana Quarta,

HABITA DIE XVI. APRILIS MDCCCLVI.

Cum fideles Nobis concrediti exemplo nostro et collaboratorum nostrorum non minus quam verbis apostolicis instrui et erudiri debeant, studeamus ea adimplere et retinere quæ in fratrum ædificationem per hæc Synodalia decreta firmata sunt. Immaculata Mater Nostræ Diœceseos Patrona, Sanctique

Martyres Georgius et Thomas orationibus suis nos adjuvent quo Christo Domino semper placere, atque Apostolorum et Sanctorum Ipsius vestigiis inhærere possimus.

Decreta.

1. Novam Ritualis editionem, primi Concilii Westmonasteriensis jussu, et S. Sedis permissu factam, in omnibus nostræ diœceseos Ecclesiis et Sacellis in posterum adhibendam esse declaramus.

2. Singularum Missionum limites nunc designamus, servato tamen jure Episcopi eosdem, etiam extra Synodum, vel ampliandi vel coarctandi. Zelus animarum ducat presbyteros ad infirmorum periclitantium salutem, etiam extra hos limites procurandam, eosque jugiter excitet ad pulcherrima prædecessorum exempla sectanda, qui in locis sibi vicinis novas missiones erigere et promovere satagebant. Facultates Sacerdotibus concessas ad totam diœcesim extensas esse volumus, nisi aliter in folio concessionis, vel ab Episcopo provisum fuerit. Decet tamen, ut hæ facultates, præter casum necessitatis, ab uno Sacerdote intra limites Missionis alterius Sacerdotis, non exerceantur, eo penitus inconsulto. Licet fideles possint præcepto audiendi Missam, vel sacramenta percipiendi, in aliis Ecclesiis satisfacere, Ecclesiam tamen Missionis, intra cujus limites degunt, præcipue sustentare et juvare debent. (Append. VI. and XLIII.)

3. Dolemus miserandam juventutis sortem quæ hisce temporibus tam raro accedit ad Sacramenta sumenda, et ad Sacrificium Missæ, in quo opus nostræ Redemptionis exercetur, et fructus Passionis Dominicæ animabus nostris applicatur.

Cumque lex Domini immaculata convertat animas, et vivificet atque conservet fidem, puritatem et charitatem, ingentem meritorum cumulum apud Pastorum Principem sibi percipient ii Sacerdotes, qui adolescentes etiam post primam Sanctæ Eucharistiæ sumptionem, ad uberiorem excipiendam Catechismi expositionem, v.g. per methodum in Galliis vigentem quæ *Catechismi perseverantiæ* appellatur, attrahant. In nonnullis diœcesibus, prout in hac nostra, maxime utilis esse dignoscitur institutio Confraternitatis Sanctæ Familiæ. Experientia Sacerdotum, et attenta consideratio adjunctorum singularum Missionum, favente Divinæ Gratiæ lumine, alia quoque media dirigendi per vias rectas adolescentium pedes invenient et suggerent.

4. In memoriam omnium revocamus, obligationem vacandi Exercitiis Spiritualibus semel saltem in biennio singulis Ecclesiasticis, per legem Synodi Provincialis impositam.

5. Hortamur dilectos cooperatores nostros, ut frequenter populo tradant et sedulo explicent salutarem de Indulgentiis Ecclesiæ doctrinam, per quam Fideles disponantur ad eas lucrandas sibi, applicandasve in suffragium animarum in Purgatorio detentarum, compensando, eo modo, aliqua ex parte extinctionem legatorum piorum Catholicis temporibus relictorum in levamen Fidelium in somno pacis dormientium.

6. Cum nullum charitatis officium magis Deo Patri Misericordiarum, gratum sit, vel proximis nostris magis proficuum, quam illud quod declaravit Christus Dominus, iis verbis, *Infirmus eram et visitastis me*, rogamus Presbyteros, ut sæpe legant instructiones Ritualis quibus ad hoc officium rite explendum informentur; et vel maxime commendamus eos qui proprii incommodi immemores, sedulo

et iteratis vicibus, infirmos et præsertim morti proximos invisunt eosque contra inimici animarum tentamina roborare curant, beneficium S. Absolutionis sæpe impertiendo. Doceant Fideles quomodo possint et ipsi, absente Sacerdote, morientes juvare, suggerendo nempe breves actus fidei, spei, charitatis, contritionis, et resignationis; porrigendo osculandam Domini Salvatoris Crucem, aliasque devotas Imagines, excitando piam cogitationem et memoriam Passionis Dominicæ et Dolorum Beatæ Mariæ Virginis, devotionem erga Ejusdem Dei Genitricis Immaculatæ Sponsum S. Joseph, et S. Angelum Custodem. Explicetur fidelibus concessio sequens Indulgentiæ Plenariæ in locis Missionum fidelibus morientibus facta per decretum Clementis PP. XIV sub die 5 Aprilis, 1772. "SSmus peramanter concedit facultatem impertiendi Benedictionem cum Indulgentia Plenaria fidelibus prædictis (in locis Missionum) ad extremum agonem redactis......Quoniam autem facile continget, ut aliqui ex prædictis Christifidelibus ex hac vita decedant, quin Ecclesiæ Sacramentis fuerint muniti, et absque Sacerdotis cujuslibet assistentia; ideo Sanctitas Sua, ex ubere Apostolicæ benignitatis fonte, etiam illis Plenariam Indulgentiam elargitur, si contriti nomen Jesu, corde saltem invocaverint, et mortem de manu Domini, ea qua decet Christiana animi demissione, et spiritus humilitate susceperint, animamque in manus Creatoris sui commendaverint. Quæ postrema Decreti pars, ut Christifidelibus omnibus innotescat, eam in suis Diœcesibus ac Missionibus Antistites et Superiores memorati identidem et præsertim sanctæ visitationis tempore publicare curent et satagant."

Synodus Dioecesana Quinta,

HABITA DIE VI., MAII, MDCCCLVII.

Edentes acta et decreta Secundi Concilii Provinciæ Westmonasteriensis, auctoritate Apostolica probata, eorumdem decretorum observantiam sedulo commendamus et injungimus Clero et gregi nostro, humillimeque precamur Dilectissimam Matrem Nostram Mariam sine labe originali Conceptam, Diœceseos hujus Patronam, ut velit benigne impetrare gratiam Sancti Spiritus qua possimus Nos, atque universus Clerus Sanctorum Protectorum Georgii, Thomæ et Augustini vestigiis fideliter inhærere atque ad vitam æternam feliciter pervenire.

Synodus Dioecesana Sexta,

HABITA DIE V. MAII, MDCCCLVIII.

Edentes decreta Synodi Diœcesanæ, et lætantes præsentia dilectorum utriusque Cleri Sacerdotum, humillime precamur animarum nostrarum Pastorem atque Episcopum Christum Dominum ut singulis benigne impertiatur spiritum pietatis et amoris erga Ipsius Cor Sacratissimum una cum candore atque innocentia Purissimi Cordis Mariæ Matris Immaculatæ, quibus virtutibus ornati, et Patronos nostros S. Georgium Martyrem,

S. Augustinum Anglorum Apostolum et S. Thomam Cantuariensem sedulo imitantes digni efficiamur ministerio nobis ex alto commisso, et fideles gregis ad easdem virtutes acquirendas provocemus.

Decreta.

1. Quum omnia media quæ ad animarum salutem promovendam conferunt, adhibenda sint, et quum luctuosa ostendat experientia maxime periclitari fidem liberorum sub cura tutorum acatholicorum relictorum, tradimus Instructionem à jurisperitis exaratam ex qua Sacerdotes possint desumere regulas quæ pro tutoribus Catholicis constituendis utiles esse dignoscunter. Memores rationis quam reddituri sunt pastores de ovibus singulis sibi traditis, studeant has regulas parentibus Catholicis sæpissime exponere, ipsisque in mentem revocare obligationem his aliisque mediis efficacissimis in bonum liberorum utendi. Opportunum erit tutorum nomina in Libro Status Animarum qui in singulis missionibus tenendus præscribitur, (Synod. Prov. I c. xxv. 2.) adnotare. (Appendix VII.)

2. Dum vero hæc media quæ humana indicat prudentia, non debeant omitti, altiora quæ ex Divinæ Gratiæ potentissima ope fluunt, summa cum fiducia prosequamur. Nostris verbis eruditi parentes principia Catholicæ Fidei in animos liberorum infigant, ad tenerrimam devotionem erga Christum Crucifixum atque Immaculatam Virginem Mariam eorum corda informent, Sacramentorum frequentiam per exemplum suum insinuent, Sponsoribusque pietate et zelo insignibus liberos in Sacramentis Baptismatis et Confirmationis suscipiendos tradant.

3. Dignatus est Misericors Dominus postremis hisce temporibus excitare in regnis præsertim Catholicis Europæ fidelium charitatem qui per largas eleemosynas missiones in aliis regionibus conservare et propagare conati sunt. Grato animo recolentes subsidia nostris missionibus abundanter collata, rogamus Sacerdotes ipsosque vehementer hortamur ut foveant, vel, si nondum existat, instituant piam Societatem de Propagatione Fidei nuncupatam, atque ut velint Indulgentias amplissimas à Summis Pontificibus huic Societati concessas populo frequenter annuntiare. (Appendix VIII.)

Synodus Dioecesana Septima,

HABITA DIE VIII. JUNII, MDCCCLIX.

Edentes decreta Synodi Diœcesanae atque laudantes zelum in ea præsentium utriusque Cleri Sacerdotum, enixè precamur Principem Pastorum Christum Dominum ut singulis honorantibus innocentiam Purissimi Cordis Ipsius Matris Mariæ sine labe originali Conceptæ, et justitiam Sancti Josephi imitantibus, dignetur concedere amorem ardentissimum erga Sacrosanctum Missæ Sacrificium, Divinumque S. Eucharistiæ Sacramentum, quo muniti, et Patronos dilectos S. Georgium Martyrem, S. Augustinum Monachum Anglorum Apostolum et Gloriosum Martyrem S. Thomam Cantuariensem sectantes, fideles ad postulandum eumdem amorem excitare valeamus.

Decreta.

1. In excipienda adjuratione eorum qui, Divina favente gratia, ad S. Fidem convertuntur, (licet minime sint inquietandi ii qui alio servato ordine admissi fuerint), post debitam et sufficientem instructionem dogmaticam, quæ numquam omittenda est, et alia omnia præcedere debet; (1) audiatur personæ mox recipiendæ integra Sacramentalis Confessio usque ad absolutionem exclusivè; (2) post recitatas preces in Rituali indicatas, emittatur Fidei professio juxta Symbolum Pii IV. vel juxta breviorem formulam si S. Sedes ita indulserit; (3) administretur baptismus sub solita conditione, secretò, sine cæremoniis, et cum aqua benedicta non vero baptismali; (4) Detur ex licentia Apostolica post recitationem *Confiteor* absolutio à censuris incursis in foro externo; (5) Recitetur Hymnus *Te Deum* in gratiarum actionem eo quod Dominus invenerit ovem quæ perierat et filium qui fuerat mortuus; (6) Compleatur Sacramentalis Confessio, et detur absolutio si pœnitens sit dispositus; (7) Detur Indulgentia Plenaria ex concessione S. Sedis noviter converso. Necesse tamen non est ut omnia hic descripta eodem die peragantur, et quandoque expedit ut baptismus nonnisi post hymnum *Te Deum* administretur, ut sub n. 3. (Appendix IX.)

2. Cum plura vitia, ex quibus gravissima mala oriri videntur possint contrariis adhibitis medicamentis tolli vel saltem minui, hortamur Sacerdotes ut in Catechismo explicando, et in verbo Dei prædicando, sæpe sæpius de iis pertractent, ardentique zelo flagrantes nihil intentatum relinquant quò fideles ab iisdem retrahantur. Etenim quotidie cernimus liberos exemplo patris vel matris ad iram, ebrietatem et violandum secundum Decalogi præceptum provocari; dolemus tot parentes de puerorum educatione et instructione minimè esse

sollicitos; ploramus infelicem sortem eorum qui curam omnem spiritualem et temporalem conjugum et filiorum abjicientes, ad longinquas regiones sese conferunt. Contra hæc mala petamus auxilium in tempore opportuno potentissimamque Dei opem, qui ad idololatriam delendam aliaque priorum temporum vitia extirpanda, viros apostolicos in qualibet ætate suscitavit eosque gratiæ armis communivit.

3. Ad Catholicos in nosocomiis, pauperum hospitiis et in carceribus degentes sacerdos sæpe nequit accedere nisi Catholici ipsi velint rogare superiorem civilem loci ut Sacerdotem vocare curet. Hac aliisque de causis sedulo erudiendi sunt fideles paupertate vel adversa valetudine laborantes ut saluti propriæ vel propinquorum prospiciant utendo juribus sibi competentibus, atque indicando liberis amicisque, quibus egrediendi è dictis locis non sit facultas, quidnam per leges sit ipsis permissum ne sacerdotis præsentia priventur. (Appendix X.)

4. Quo fideles ad Indulgentiarum usum Christiano populo maxime salutarem, et ad pœnitentiæ opera peragenda, atque ad suffragia pro animabus in Purgatorio detentis, tam post ipsarum obitum quam annis eum subsequentibus, offerenda, valeant induci, et quo à peccatis etiam venialibus committendis omnes deterreantur, frequenter exponatur de satisfactione et de Purgatorio Ecclesiæ Catholicæ doctrina. (Appendix XI.)

Synodus Dioecesana Octava,

HABITA DIE XXV. APRILIS, MDCCCLX.

Licet tristitia impleverit corda sacerdotum nobiscum in hac Synodo congregatorum propter amaritudines quibus angitur Summus Pontifex PIUS IX., dulces et gratæ singulis fuerunt litteræ (Appendix XII.) per quas dignatus fuerat Benedictionem Apostolicam Capitulo, Clero et fideli populo elargiri. Velit Beatissima Virgo, Immaculatam cujus Conceptionem per mirificam et infallibilem definitionem proclamavit, servi sui causam sustinere, atque impetrare ut omnes ejus subditi ad debitam obedientiam revertantur. Velit et nobis omnibus in Vinea Filii Sui laborantibus Adjutrix esse et Mater, ne exemplis Sanctorum qui patriam illustraverunt, deesse umquam videamur.

Decreta.

1. Debent sacerdotes leges quæ cultum et venerationem Sanctissimi Sacramenti, nitorem atque splendorem sacræ supellectilis, tobalearum et corporalium munditiem respiciunt, accuratè et secundum pium Ecclesiæ morem servare et tueri.

2. Cum quæstiones maximi momenti sæpenumero dependeant ex registris librorum parochialium, serio injungimus atque præscribimus observantiam eorum quæ circa sollicitam atque exactam eorum custodiam per Sacros Canones sancita sunt. Ad errorem nominum consimilium evitandum, nomina Angli-

cano et Latino sermone notentur quoties dubium de eorumdem significatione oriturum prævideatur.

3. Libri parochiales debent in loco tuto asservari, et semper censendi sunt ad ecclesiam, minimè verò ad ullam personam sive ecclesiasticam sive sæcularem pertinere tamquam sibi proprii; neque liceat eos alicui inspiciendos committere nisi præsente Sacerdote loci, cui etiam jus competit emolumenta ex titulo inspectionis vel extractorum provenientia percipere.

4. Hortamur sacerdotes ut scholas intra confines missionum suarum existentes sæpius visitent, et sedulo discipulorum etiam tenerioris ætatis profectum in scientia sæculari et religiosa præsertim, inspiciant, necnon de mysteriis S. Fidei singulos ipsi interrogent.

Synodus Dioecesana Nona,

HABITA DIE XII JUNII, MDCCCLXI.

Nobis et dilecto Clero sub invocatione Sancti Spiritus Synodum celebrantibus et super decretis modo editis Ipsius benedictionem implorantibus summam lætitiam attulit reditus non exiguæ partis gentis Bulgarorum in communionem cum S. Sede *quae vitæ æternæ gratiam consecuta, et vivit in æternum et vivificat Dei populum.* (Ex allocutione Summi Pontificis diei 14 Aprilis 1861.) Velit Immaculata Dei Genitrix, et S. Anselmus Cantuariensis, qui eorum patres in

Concilio Barensi ad eamdem unionem atque ad Fidem processionis S. Spiritus ex Patre Filioque admittendam adducere conatus est, pro ipsis et pro omnibus nobis gaudium et communicationem S. Spiritus impetrare.

Decreta.

1. Sacerdotes sæpius commendent filialem pietatem eorum qui Summum Pontificem, orationibus ad Deum fusis, atque oblationibus ad necessitates Ecclesiæ sublevandas missis sustinere et solari conantur. Quo vero magis augeri videtur audacia inimicorum S. Sedis eo jucundior sit omnibus nobis ea quam ex intimo corde profitemur erga Vicarium Christi in terris obedientia; atque eo magis splendeat zelus quo flagramus ipsius auctoritatem, vi insidiis et calumniis impugnatam, tuendi, cum "temporalis ipsius principatus singulari Divinæ Providentiæ consilio Romano Pontifici datus est ad Apostolicum suum ministerium in universam Ecclesiam plenissima libertate exercendum." (Allocutio SSmi Domini nostri Pii PP. IX. diei 28 Septembris, 1860.) (Appendix XIII.)

2. In pluribus locis cœmeteria concessa sunt in quibus, post peractam eorumdem benedictionem, conquiescere possint corpora eorum qui nos præcesserunt cum signo Fidei et dormierunt in somno pacis. Curent proinde sacerdotes fidelibus in mentem revocare quanta fuerit majorum nostrorum erga animas in Purgatorio detentas caritas et reverentia, et quantum conveniat ut per sepulchralium inscriptiones monumentorum jugiter excitetur nostra pietas, atque voluntas fratres nostros per suffragia, et per Sacrificii Incruenti oblationem juvandi. In funeribus pauperum parandis evitetur luctus malcorosus; in funeribus ditiorum evitetur fastus; et super

omnium monumentis nulla appareant verba quæ non sint simplicitati, veritati, et humilitati consona.

3. Minimè licet promittere benefactoribus Missas pro ipsis celebrandas esse intuitu pecuniarum ad novarum Ecclesiarum constructionem impendendarum, nisi ex Episcopi decreto in singulis casibus constiterit partem earum pecuniarum fructiferam esse, ut ex redditibus inde percipiendis eleemosynæ Missarum ad benefactorum intentionem applicandarum in perpetuum confluant. Pacta præteritorum temporum, per quæ Missarum applicatio ratione pecuniarum in ædificationem Ecclesiarum collatarum promissa fuit, vim retineant donec singula fuerint ab Episcopo examinata et discussa, et donec reductio onerum fuerit ab Apostolica Sede sancita.

4. Summo cum studio servetur decretum sapientissimum S. Sedis in appendice traditum de integritate vini in S. Sacrificio Altaris adhibendi. (Appendix XIV.)

Synodus Dioecesana Decima,

HABITA DIE IX JULII, MDCCCLXII.

Nobis et dilectis Sacerdotibus in Synodo congregatis Immaculata Mater Dei impetravit ut intueri possemus gaudium totius Ecclesiæ nuntium peractæ Canonizationis Beatorum Martyrum et B. Michaelis de Sanctis, accipientis, atque peteremus Ipsius et eorum intercessionem pro nobis, pro grege, et præsertim pro Sanctissimo Domino Nostro Pio IX Summo

Pontifice. Velit Ipsa Diœceseos nostræ Patrona decreta modo edita et omnia quæ pro Divina Gloria Clerus acturus est, Omnipotenti Ipsius Filio commendare.

Decreta.

1. Quoties potuerint Sacerdotes Decretorum novorum atque Allocutionum Summi Pontificis exemplaria habere, fluentem inde sensum atque doctrinam curent suis gregibus explicare adeo ut vox Vicarii Christi Sanctorum cultum promoventis, vel ad nostram eruditionem loquentis erroresque sæculi, in quo versamur, condemnantis, jugiter à suis filiis audiatur.

2. Optandum est ut Sacerdotes, quoties ad habenda collationes secundum canonum præscripta convenire debeant, sibi relinquant spatium temporis orandi in Ecclesia viciniori quo scilicet valeant confessionem peragere, vel de rebus suis spiritualibus confratrum doctiorum sententias exquirere, et postquam ita cum Domino et discipulis pusillum quieverint in monte, ad vineam sibi commissam alacriori zelo colendam descendere.

Synodus Dioecesana Decima Prima,

HABITA DIE XVII JUNII, MDCCCLXIII.

Dignetur Immaculata Dei Genitrix Maria Cujus gloriam ab initio sui Pontificatus enixè promovit Pius IX hac die decem et septem abhinc feliciter electus, ipsum universamque Ecclesiam potentissima intercessione tueri et fovere, et decreta in hac Synodo edita et omnia in Diœcesi peragenda and Filii Omnipotentis honorem dirigere et sustinere.

Decreta.

1. Cum plurimæ sint in hac Diœcesi stationes maritimæ et militares, hortamur Cappellanos eisdem præpositos ut menti Sanctitatis Suæ inhærentes augeant devotionem gregis sui erga Immaculatam Virginem Mariam per erectionem cum debitis facultatibus, confraternitatis Scapularis de Monte Carmelo, et per piam Rosarii recitationem tam in Sacello quam seorsim; atque ut promoveant Sacramentorum devotam susceptionem, amorem Sanctissimi Nominis Dei et spiritum charitatis erga orphanos quos per belli itinerumque pericula suis parentibus orbari sæpe ingemiscimus. Curent etiam ut bibliothecæ libros Catholicos continentes in usum militum paullatim efformentur.

2. Quoties fideles de Matrimonio mox futuro Sacerdotem faciunt certiorem, debet is scripto statim notare nomina et

residentiam sponsorum ut possit de eisdem plenius veritatem indagare ne debeat post celebrationem matrimonii cum summo animi mœrore scire ipsos non obstantibus sponsalibus jam existentibus vel impedimentis etiam ligaminis aliisque dirimentibus illud voluisse contrahere.

Synodus Dioecesana Decima Secunda,

HABITA DIE VIII JUNII, MDCCCLXIV.

Tertiæ Synodi Provinciæ Westmonasteriensis decreta à Summo Pontifice benignè probata edentes et eorum observantiam præscribentes, rogamus Immaculatam Virginem Mariam Diœceseos Nostræ amantissimam Patronam ut dignetur eam tueri, et Clero populoque nobis commisso, gratiam Divini amoris et zelum Ipsius honorem in eo Regno quod Ei in dótem traditum fuit, promovendi, impetrare.

Sciant omnes anno vertente et deinceps in perpetuum observandum esse Breve diei XXV Septembris MDCCCLXIII, Sanctitatis Suæ præcipientis ut novum Officium cum Missa Immaculatæ Conceptionis quicumque de Clero sæculari et regulari ad Horas canonicas persolvendas teneantur, adsumere debeant sub pœna Divini Officii onus minime adimplendi.

Synodus Dioecesana Decima Tertia,

HABITA DIE XX JUNII, MDCCCLXV.

Una cum dilecto Clero et fideli populo celebravimus Jubilæum à Sanctissimo Domino Nostro Pio PP. IX. feliciter regnante benignè concessum; et humillimè gratias agentes Deo Patri misericordiarum qui abundantissimè dedit incrementum, rogamus Beatissimam Mariam Virginem Immaculatam Diœceseos Patronam Ejusque Sponsum Castissimum S. Joseph ut pro singulis perseverantiam dignentur obtinere, et decretis in bonum gregis nostri latis et hodie editis favere, atque ut Summum Pontificem semper tueri et sustinere velint. (Appendix XXI.)

Decreta.

1. Omnes et singulas falsæ doctrinæ propositiones, omnesque errores de quibus in Encyclica Epistola, cui initium *Quanta cura*, decimo à Dogmatica Immaculatæ Conceptionis Definitione anno edita, et in Syllabo eidem adnexo, necnon in aliis documentis et Allocutionibus infallibili qua gaudet auctoritate, judicium expressit Summus Pontifex, nos et Clerus populusque omnino et in sensu ab ipso intento rejicimus, reprobamus et proscribimus, summopere lætantes plenam fuisse et esse totius gregis consensionem in eisdem erroribus vitandis et detestandis. (Encyclicam Epistolam una cum Syllabo et cum epistola nostra pastorali in qua hæc Summi Pontificis doctrina exposita fuit, ad singulos sacerdotes jam transmisimus.) (Appendix XXII.)

2. Cum, teste S. Augustino, neque veritas neque pietas esse possit ubi Christiana unitas et Sancti Spiritus caritas deest, inhærentes principiis Fidei eloquenter et sapienter in Epistola Sancti Officii diei 16 Septembris 1864 traditis, serio injungimus omnibus nobis commissis ne societati quæ *de Unitate Christianitatis procuranda* nuncupatur quæque incautos decepit, ullatenus sese adscribi patiantur. (Appendix XXVIII.)

3. Sacerdotes fideliter edoceant fideles quà publicis in Ecclesiis Catechesibus, quà in privatis instructionibus circa constantem Ecclesiæ doctrinam et praxim, ita ut salubriter a mixtis contrahendis nuptiis quod fieri possit avertantur, sin autem, abhorreant prorsus a celebrando matrimonio coram hæretico ministro sacris addicto, id quod omnino illicitum et sacrilegum est. (S. Off. 17 Februarii 1864.) Proinde S. Sedes anno 1672 et pluries deinceps interrogata de iis qui ad gravia vitanda damna volebant coram hujusmodi ministro consensum præstare, declaravit; "Si minister assistat ut minister addictus sacris, non licere et tunc contrahentes peccare mortaliter, et esse monendos." (Bened. XIV. de Syn. lib. vi. c. 7, n. 4.)

Sciant igitur pastores animarum, si interrogentur a contrahentibus, vel si certe noverint eos adituros ministrum hæreticum sacris addictum ad consensum matrimonialem præstandum, se silere non posse; sed monere eosdem debere sponsos de gravissimo peccato quod patrant et de censuris in quas incurrunt.

Verumtamen, ad gravia præcavenda mala, si in aliquo peculiari casu missionarius non fuerit interpellatus a sponsis an liceat necne adire ministrum hæreticum, et nulla fiat ab eisdem sponsis explicita declaratio de adeundo ministrum hæreticum, prævideat tamen eos forsan adituros ad matrimoni-

alem renovandum consensum, ac insuper ex adjunctis in casu concurrentibus prævideat monitionem certe non fore profecturam, immo nocituram, indeque peccatum materiale in formalem culpam vertendum, tunc sileat, remoto tamen scandalo, et dummodo aliæ ab Ecclesia requisitæ conditiones, atque cautiones rite positæ sint, præsertim de libero religionis exercitio parti Catholicæ concedendo, necnon de universa prole in religione Catholica educanda. (S. C. ad Episcopos Hannover, 17 Februarii, 1864.)

4. Eminentissimus Archiepiscopus, cujus amplissime coronet Dominus omnes ad nostræ Ecclesiasticæ provinciæ bonum promovendum labores, et omnes Episcopi edocti voce et declarationibus S. Sedis quoties de educatione mixta fuit consulta, censuerunt non esse probandam erectionem Collegii Catholici apud Universitates Protestantes, et omnibus modis suadendum esse parentibus ne filios ad hasce universitates, studiorum causa, mittant. (Hanc Eminentissimi Archiepiscopi et collegarum unanimem sententiam (Appendix XXIX.) laudavit Sacra Congregatio de Propaganda Fide die 3 Februarii et die 8 Aprilis 1865.)

Synodus Dioecesana Decima Quarta,

HABITA DIE XII JUNII, MDCCCLXVI.

Dignetur Immaculata Mater Nostra Diœcesim Ipsi confisam custodire, Gloriam Dei in ea promovere, animas errantes in sinum Ecclesiæ per flagrantem Cleri et populi fidelis zelum, Divina favente gratia, reducere ut possit Summus Pontifex de numero ovium suarum magis indies magisque lætari.

Decreta.

1. Summis laudibus prosequimur et commendamus labores Cleri indefessos quos adhibuerunt ut fideles à clandestinis societatibus ingrediendis sese abstinerent ut debitam Apostolicis Constitutionibus obedientiam singuli comprobarent, atque ut voci vigilantissimi Universalis Ecclesiæ Pastoris omnes parerent (Appendix XXXI.), qui justissimis de causis, et sub gravibus santionibus hujusmodi societates prohibuit et condemnavit.

2. Velint dilecti sacerdotes quotannis mense Novembri, et, si fieri possit, infra Octavam Omnium Fidelium defunctorum, unam Missam applicare pro benefactoribus Diœceseos et propriæ Congregationis, et aliam pro animabus fidelium ejusdem loci qui ex hac luce migraverunt.

3. Ad littus maris magnam partem Diœceseos nostræ circumfluentis singulis annis multi qui vix è portu egressi sunt

vel qui è longinquis regionibus reduces paternas domus et amatam patriam conspiciunt, naufragi pereunt. Quare hortamur Sacerdotes qui ingruentem procellam cernunt ut velint ante Benedictionem SSmæ Eucharistæ cantare hymnum *Ave Maris Stella*, et per sonitum campanæ si adsit, fideles invitare ad preces fundendas pro omnibus in periculo constitutis ut cum pace et salute revertantur ad propria. (Appendix XXXI.)

4. Alias in Synodo monuimus nunquam fas esse, in Angliæ præsertim adjunctis ita publicè in Ecclesia quæstiones tractare ut, verbis vel nutibus à sacerdote adhibitis aliqua persona determinata videatur odiosè denuntiari vel indicari.

5. Sciant fideles minimè licere hic tempore Quadragesimæ uti dispensationibus aliis in regionibus concessis, vel consuetudines quæ legem abstinentiæ et jejunii afficiant, quæque alibi vigere asserantur, in Anglia, absque S. Sedis permissu, sequi. (Appendix XXXII.)

Synodus Dioecesana Decima Quinta,

HABITA DIE IV JUNII, MDCCCLXVII.

Nos ad Urbem profecturos et Vicario Christi Prædecessoris sui Beati Petri Apostolorum Principis, consortisque Beati Pauli Gentium Apostoli martyrium celebranti, adfuturos,

juvent Angeli gregis nostri Protectores, atque impetrent ut Virgo Immaculata Apostolorum Regina custodiat et commendet Filio suo hanc Diœcesim cum Clero et fideli populo.

Decreta.

1. Statuerunt Archiepiscopus et Episcopi in conventu hoc anno habito offerendam esse Benedictionem Venerabilis Sacramenti, quæ dari solet secunda cujusque mensis Dominica die, in omnibus Ecclesiis et Sacellis, pro conversione Angliæ, et fideles esse invitandos ad fundendas jugiter preces ad eamdem piam intentionem directas.

2. Sacra Congregatio quæ sedulo rebus nostrarum missionum nomine Summi Pontificis invigilat, declaravit decere quidem ut Sacerdotes spiritu charitatis ducti offerre velint Missam *pro populo*, teneri vero nullum ex missionariorum numero ad eam applicandam ex debito justitiæ. (Appendix XXXVII.)

III. Sciant sacerdotes Summo Pontifici reservatos esse duos casus in Bulla Benedicti XIV. quæ incipit *Sacramentum Pœnitentiæ* descriptos, et nullum posse præterquam in mortis articulo constitutum, absque speciali facultate à Sancta Sede post diem 27 Junii, 1866, impetrata, absolvi qui reus fuerit falsæ denuntiationis Confessarii tamquam sollicitantis, vel qui sacramentaliter audiverit et absolverit complicem suum in peccato contra VI. Decalogi præceptum commisso. Decretum Summi Pontificis est tenoris sequentis:—DECRETUM SUPREMÆ CONGNIS S. OFFICII, EDITUM FERIA IV. 27 JUNII, 1866. SSmus. Dmus. Noster Pius P.P. IX. in solita Audientia R.P.D. Adsessori S.O. impertita, auditis suffragiis Emorum PP. Card.

Inquisitorum Generalium, attentis rerum et temporum circumstantiis, decrevit, in facultatibus quibus Episcopi aliique locorum Ordinarii ex concessione Aplica pollent absolvendi ab omnibus casibus S. Sedi reservatis excipiendos semper in posterum et exceptos habendos esse casus reservatos in Bulla Bened. XIV. quæ incipit *Sacramentum Pœnitentiae.* Et S. C. de Propag. Fide injunctum voluit, ut in expediendis facultatibus formularum, post verba *absolvendi ab omnibus casibus* Aplicæ Sedi reservatis etiam in *Bulla Cœnæ*, addatur *exceptis casibus reservatis in Bulla Bened. XIV. quæ incipit Sacramentum Pœnit.*"

Monitum. Præter hanc reservationem, Bulla *Sacramentum Pœnitentiae* præcipit Episcopis ut procedant contra eos qui sollicitationis rei fuerint ad formam Bullæ Gregorii XV. et declarat nullam absolutionem complici à confessario datam.

Synodus Dioecesana Decima Sexta,

HABITA DIE XVI JUNII, MDCCCLXVIII.

Vota Cleri et fidelis populi deferentes Almam Urbem adivimus ut Summo Pontifici memoriam Martyrii B. Petri, cujus est et dignitatis et auctoritatis hæres, Apostolorum Principis et ejus gloriæ consortis B. Pauli Doctoris gentium, celebranti, una cum quingentis Episcopis adstare, nobis quamvis indignis,

liceret. Apostolorum cum Christo Domino regnantium patrocinio fretus, Sanctissimus Dominus Illius Vicarius Synodi Universalis convocandæ aperuit consilium, fratrumque suorum velut agmine munitus affirmavit se velle ad extremum vitæ spiritum usque temporalia suæ sedis jura et dominium tueri. Læti insuper audivimus Successorem B. Petri Canonizationis honorem solemniter decernentem inclytis Martyribus S. Josaphat Episcopo, S. Petro Arbues S. Officii Inquisitori, et SS. Novemdecim Gorcomiensibus ad varios Ordines Regulares et ad Clerum Sæcularem pertinentibus; præclaris Confessoribus S. Paulo à Cruce qui per tot annos Angliæ conversionem à Deo totius consolationis petiit, et S. Leonardo à Portu Mauritio Missionarium patrono; et liliatis Virginibus S. Mariæ Francisæ à Quinque Vulneribus, et S. Germanæ Cousin, quæ gregem custodiens de manibus Principis Pastorum immarcescibilem coronam meruit obtinere. Dignentur Sancti omnes, et præcipuè SS. Thomas Cantuariensis et S. Augustinus, et Maria Immaculata, Angelorum hominumque Regina, Castissimusque Ejus Sponsus S. Joseph incolarum nostræ Diœcesis et Anglorum Gentis conversionem impetrare.

Decreta.

1. Sæpissimè per orationes Sanctissimæ Eucharistiæ susceptionem, et præsertim per oblationem Incruenti Sacrificii petamus omnes, Sacerdotes et fideles, ut Summo Pontifici tribuatur solatio et gloria celebrandi Concilium Œcumenicum, uberrimosque cœlestis gratiæ fructus inde colligendi.

2. Summa cum veneratione et cum pleno cordis assensu tradamus parentibus doctrinam quam verbis auctoritate et sapientia plenis, exposuit S. Sedes, eosque efficacissimè retra-

hamus ne consilium ineant filios vel pupillos ad acatholicas Universitates mittendi. Ecclesiasticis serito injungimus ut clare manifestant pericula mixtæ instructionis, ut vocatur, quibus Fides, quæ radix est omnis gratiæ omniumque virtutum, destrui vel minui valeat. (Appendix .)

APPENDIX I.

Literæ Erectionis Capituli.

Thomas, Dei et Apostolicæ Sedis Gratia Episcopus Suthwarcensis.

Restituta per litteras Apostolicas datas sub die xxix mensis Septembris anni 1850, in Anglia Hierarchia Ecclesiastica, statim mentem suam convertit SSmus Dominus Noster Pius Div. Provid. PP. IX ad ea omnia decernenda quæ ad eamdem magis magisque perficiendam et decorandam pro summa sua sapientia judicasset in Domino conducere et expedire. Quapropter per alias litteras datas die xix Novembris ejusdem anni impertitus est Emo ac Rmo Archiepiscopo aliisque Episcopis potestatem erigendi tam in suis Diœcesibus quam in aliis ab aliquibus eorum administratis Capitula Canonicorum qui ipsos in Diœcesum sibi commissarum regimine ad formam SS. Canonum juvarent. Deinde hanc eamdem potestatem communicavit per Rescriptem diei 10 Augusti 1851, Episcopis recenter nominatis Ecclesiarum quo tempore edebantur litteræ Aplicæ sub administratione aliorum Episcoporum relictarum. Postea per Rescriptum diei 21 Aprilis 1852, declaravit Cathedrales pro

Diœcesi Birminghamiensi Ecclesiam S. Ceaddæ; pro Diœcesi Suthwarcensi Ecclesiam S. Georgii; pro Diœcesi Nottinghamiensi Ecclesiam S. Barnabæ; et pro Diœcesi Salfordensi Ecclesiam S. Joannis; aliisque Episcopis dedit facultatem constituendi vice Cathedralis Ecclesiæ provisoria ratione templum quod modo opportunius præsto fuisset, ut interim omni ibidem peragerentur veluti in Ecclesia Cathedrali suo tempore designanda. Per aliud Rescriptum ejusdem diei 21 Aprilis 1852, præscripsit quod constitui debeant Canonici Theologus ac Pœnitentiarius in singulis Cathedralibus cum lege quod hic morari deberet, quoties fieri posset, penes Ecclesiam Cathedralem: quod Dignitas titulo Præpositi distingueretur; quod Canonici a residentiæ obligatione apud Cathedralem exempti statis diebus ipsam adire et apud Episcopum ad negotia pertractanda congregari deberent.

Hæc omnia decreta ea quæ par est reverentia et summa cum animi grati effusione suscipientes atque ad effectum perducere cupientes, Auctoritatc Apostolica Nobis benigne in hac parte commissa, in Ecclesia S. Georgii in Cathedralem electa, erigimus et instituimus et institutum declaramus Capitulum quod ex una Dignitate et decem Canonicis, ad tramites juris et Constitutionum Aplicarum præscriptum eligendis vel nominandis, constare debet in perpetuum; et Capitulo eidem Præpositoque et Canonicis singulis vel omnibus in universum tribuimus ea omnia jura, privilegia et honorificentias quæ ex SS. Canonibus et præsertim ex SS. Concilio Tridentino Canonicis et Dignitatibus Ecclesiarum Cathedralium competere possunt. Teneantur vero omnes et singuli obligationes sibi impôsitas summa cum obedientia, atque ex amore Omnipotentis Dei et in honorem Beatissimæ Matris Nostræ Mariæ semper Virginis Immaculatæ et S. Georgii Cathedrali Nostræ Patroni observare. Quoque facilius intendant ad munus sibi commissum fideliter et constanter explendum, singuli debent promissionem emittere de

exacte adimplendo et tenendo ex quæ in Statutis in Synodo Provinciali vel alias sanciendis decreta fuerint.

Auctoritate pariter Apostolica in hac erectione peragenda declaramus duos ex præfato numero undecim canonicatuum respective Canonico Theologo et Canonico Pœnitentiario in perpetuum conferendos esse, eo pacto quod uterque debeat leges canonicatus seu quasi præbendæ sibi assignatæ ad normam SS. Canonum rigorose sequi et tenere.

Per alia decreta sub hac eadem die edita nominavimus de benignitate S. Sedis, salvis juribus ejusdem Sedis et Nostris quoties Canonicatus vel Præpositura vacabunt, Præpositum Rmum. D. Thomam Doyle S. Theologiæ Doctorem;

Canonicos vero R.R. D.D. Marcum Tierney, Jacobum Holdstock, Richardum North, Timotheum Reardon, Stephanum Dambrine, Danielem Rock S. Theol. Doctorem, Joannem Ringrose, Edwardum Cox S. Theol. Doctorem, Petrum Collingridge, et Joannem Crookall volentes quod singuli pro hac prima nominatione tantum præcedentiam juxta tempus suæ ad Ordinem Presbyteralem promotionis sibi competentem habeant, et stallum assumant, et futuris temporibus Canonici nominati præcedentiam teneant suæ promotionis ad Canonicatum. Canonicum vero Theologum deputavimus et constituimus R. D. Richardum North et Canonicum Pœnitentiarium R. D. Marcum Tierney.

Inhærentes decretis S. Sedis sub die 22 Aprilis, 1852, datis declaramus nullam distinctionem Ordinum sacrorum faciendam esse inter Canonicos.

Cumque Canonici futuri sint Nostri consiliarii et præcipui adjutores, eos in Domino rogamus ut effusis precibus et præsertim in Sacrosancto Missæ Sacrificio pro Nobis, pro Capitulo et pro Diœcesi Nostra dilectissima Spiritus Sancti opem assidue implorent, quo omnia in fide plena, spe firma et charitate ferventi procedant, quoque Deus ipse dignetur per gratiam

suam cumulate supplere ubi Nos aliqua ex parte deficere conspexerit.

Postquam vero Nos aliique Episcopi Nostri successores viam universæ carnis fuerimus ingressi, enixe petimus ut Canonici Episcopi sui animæ suffragari apud Misericordiarum Dominum nullatenus desint.

Deinde hortamur et quantum in Nobis est injungimus ut, omni partium studio remoto, proponant S. Sedi eos tantum viros quos vel in Capitulo vel extra Capitulum idoneos in Domino existimaverint ad onus ferendum quod Angelicis etiam humeris formidandum est.

Datum apud S. Georgium Suthwarci die 2da Julii 1852.

✠ THOMAS EPISCOPUS SUTHWARCENSIS.

APPENDIX II.

INSTRUCTION TO THE CLERGY ON MIXED MARRIAGES AND ON DOMICILE.

(*Dated, November* 1, 1855.)

THE difficulty, to which you are often exposed in the course of your duties, of being obliged to deal with mixed marriages, seems to require that we should furnish you with a statement of the rules laid down by the Holy See for our guidance, and thus enable you to present an answer to those who may apply to you.

We need not explain to you that the Church has always disapproved of these marriages, and has employed her influence and authority to prevent them: "Ignotum vobis non est," says Pius VIII (March 25, 1830), "Ecclesiam ipsam a con-

nubiis hujusmodi quæ non parum deformitatis et spiritualis periculi præseferunt abhorrere: atque idcirco Apostolicam hanc Sedem summo semper constantique studio curasse, ut Canonicæ Leges Matrimonia eadem prohibentes religiose custodirentur." Your own zeal for the safety of the souls committed to your care, and your experience of the instances in which Catholics, owing to these marriages, have ceased to care for their religion and for the salvation of their children, have doubtless convinced you of the wisdom of the Church in establishing these laws, and in requiring us to enforce them.

You have, therefore, urged your flock to consider the years of bitterness and sorrow which those pass, who, disregarding the warnings of the Church, have insisted upon contracting these marriages; and you have told them of the many whom you have known, who have become cold and indifferent, estranged from the Sacraments, and insensible to the sweetness of the Holy Communion, and who have been deprived, notwithstanding the most solemn promises, of the blessing of practising their faith in life, and of receiving its consolations at the hour of death.

But if your earnest exhortations should prove vain, and if you should be frustrated in your wish to prevent such marriages, you will then consider whether there are sufficient reasons for asking the Church, in any particular case that may arise, to grant a dispensation. If such reasons can be alleged, she will, although with reluctance, suffer the marriage to take place, provided those conditions are fulfilled which she considers essential and necessary: "Quod si Romani Pontifices a Sanctissimo illo Canonum interdicto nonnunquam dispensasse inveniuntur; id profecto graves ob causas et ægre admodum fecerunt, suisque dispensationibus adjicere consueverunt conditionem expressam de præmittendis matrimonio opportunis cautionibus, non modo ut conjux Catholicus ab Aca-

tholico perverti non posset, quin potius ille teneri se sciret ad hunc pro viribus ab errore retrahendum, sed etiam ut proles utriusque sexus ex eodem matrimonio procreanda in Catholicæ religionis sanctitate omnino educaretur." (Pius VIII. *Litteris altero*). The reasons then, alleged for the dispensation must be grave—*justis gravibusque accedentibus causis,* says Pius IX in a rescript to the Bishop of Roseau, and they must be true: "Let Bishops remember the rules of our glorious predecessors, and especially of Benedict XIV, for executing matrimonial dispensations; and let them recollect according to his admonition, that the statement of the causes in Apostolic letters of dispensation, and the verification of them, far from being, as some say, solitas vanas et superfluas, et tanquam inanes curiæ formalitates, parvi aut nihili faciendas, really enter into substantiam et validitatem dispensationis."—Gregory XVI, letter to the Cardinal Pro Datary, November 22, 1836.) For, the validity of every dispensation depends upon the truth of the facts or causes which induce the superior to grant it. The condition of truth will be wanting whenever such facts are suppressed as would, if known, materially influence his mind, or when a false statement of facts has been made. "Irritum est rescriptum cum aliquid falsi narratum est, aut prætermissum veri quod sciri oportebat."—(Devoti, Instit. c. iii, n. 36.) And however honest the mind of the applicant was in making his statement, and however involuntary his mistake, *etiamsi sine dolo vel ex ignorantia vel ex simplicitate veritas reticita fuerit*, the favour granted to him loses its effect, if the truth of his statement, the *veritas materialis*, as theologians would say, fails; so that if the Pope had known the exact truth he would have granted nothing. (*Cap. Super. litteris*, 20 de Rescript. S. Cong. Concilii, 2 Aug., 1823, apud. Gamberini.)

The causes, by which the Church is induced to grant dis-

pensations in diriment and other impediments, must be discovered in the cases with which they are connected. You will be guided in your enquiry, and will be helped to discover good and sufficient causes, by a knowledge of those which are generally admitted as valid by the Canonists. Corradus observes that they are so numerous that they must be left to the judgment of the superior who grants the dispensation, but gives the following as the most common: 1° The merits of the applicant; 2° Necessity; 3° Place, that being a good reason in one place which would not avail in another; 4° Time, *x. g.*, when the Anglo-Saxons had recently been converted to the faith, they were dispensed and allowed to marry in the fourth degree, *c. necessaria*, 1 *q.* 7; 5° Utility, which in dispensations is sometimes considered equivalent to necessity; 6° Age; 7° Scandal; 8° A greater good; 9° A future good, *x. g.*, the General Council of Chalcedon allows the promise of the conversion of the other party to the faith to be a ground for dispensing in mixed marriages (Actio xv, c. xiv); 10° Piety; 11° Mercy, since dispensations are naturally an act of Mercy; 12° Religion; 13° *Eventus rei*, *x. g.*, nativitas prolis.

Canonists tell us that a cause may be final or impelling. The final cause is that which is of itself sufficient to move the superior to grant the required dispensation; the impulsive cause is not so much a cause as an additional motive, which of itself would have no weight, but superadded to other causes, disposes the superior to grant the dispensation more easily. "Finalem eam dicimus quæ est ipsius principis dispositionis inductiva, scilicet quæ in toto et funditus movet animum disponentis qui alias non esset ita dispositurus: aut illa non allegata, petitam gratiam denegaret, unde magis attenditur causa finalis, quæ est causa causarum quam causa impulsiva. Ipsa vero causa impulsiva est quæ non est proprie causa sed quoddam motivum ad magis adjuvandum animum concedentis

ad concedendum, et tunc talis etiam dicitur quando ipse princeps gratiam quidem concederet, non tamen ita de facili, cum illa simpliciter occasionem præstet."—(*Corradus*, Praxis, c. i, n. 10 et seqq.)

If the Pope will grant a dispensation to none save those who can allege a just reason in support of their prayer, his delegate must not proceed to dispense in the absence of one. When, therefore, the confessor is able to plead sufficient cause for a dispensation, he will next ascertain whether the parties are willing to make the promises and fulfil the conditions required by the Church, since a mixed marriage cannot take place, unless cautum omnino sit de conditionibus ab Ecclesia præscriptis ac præsertim de amovendo a Catholico conjuge perversionis periculo, deque conversione conjugis acatholici ab ipso pro viribus curanda, ac de universa prole utriusque sexus in Catholicæ religionis sanctitate omnino educanda (Pius IX, Dec. 20, 1853). For the purpose of giving effect to this principle, the first Synod of Westminster (c. xxii, n. 6) explains the promises which are to be given by the parties, and forbids the marriage unless they have been given: "Let the Priest abstain from performing the ceremony in a mixed marriage unless he has beforehand obtained a promise from the Catholic as well as from the Protestant party, that all the children of both sexes are to be brought up in the Catholic religion; and from the Protestant party, that the free exercise of his or her religion will be allowed to the Catholic; and from the Catholic, that he or she will endeavour to convert the Protestant party."

We need not direct your attention to the marked manner in which Pius VIII and Pius IX refer to the necessity of guarding the Catholic party from the danger of losing the faith, since it would be manifestly against the intention of the Church to tolerate a mixed marriage, even with these pro-

mises, if the Catholic party felt that in his case the expected results would not follow, and that his faith, or the faith of any of the children would be endangered. The promises are exacted in compliance with that dictate of the divine and natural law, which forbids us to place ourselves or those committed to our charge, in danger of losing our souls by heresy or any other sim: "Nostis ipsas omnes cautiones," writes Pius VIII to the Bishops of Prussia, "eo spectare ut in hac re Naturales Divinæque leges sartæ tectæ habeantur, quandoquidem exploratum est Catholicas personas, seu viros seu mulieres, quæ Nuptias cum Acatholicis ita contrahunt, ut se aut futuram sobolem periculo perversionis temere committant, non modo Canonicas violare sanctiones, sed directe etiam gravissimeque in Naturalem ac Divinam legem peccare."—(*Litteris altero.*) We deem it necessary to ask you to represent to those who, unhappily, wish to contract these marriages, that as the Catholic party has the same responsibility before God for the souls of all the children, it is most wicked and unjustifiable to allow by tacit, and still more by express agreement, any of them to follow the religion of the Protestant parent. The Catholic must likewise understand, that the truth revealed by our Divine Lord cannot be divided, and that as no one can be saved out of the Catholic Church, it is his duty to adopt every means that may lead the Protestant party to embrace the faith and return to the one Fold of Christ.

After you have carefully explained the force and meaning of these promises, and obtained them from the parties, you need not insist upon having them in writing; but you will have the goodness, in compliance with the decree of our Second Synod, and with our instructions, to forward to us a written application in the following form. A space must be left on the same sheet for our reply conveying the dispensation.

The undersigned applies for a dispensation, in order that *A. B.*, a Catholic of the congregation of .... may marry *D.*, a Protestant. Both have promised that all the children, male and female, will be baptized and brought up Catholics. The Protestant party promises to allow *A. B.* the free exercise of the Catholic religion, and the Catholic undertakes to use every endeavour to induce the other party to adopt the true Faith.

The undersigned believes that this dispensation may be granted, because (*here state a cause sufficient to justify the dispensation.*)

October 20, 1856. Signed, *N. N.*

If these promises are refused, you will, of course, refuse to be present at the marriage.

When the dispensation, which His Holiness may allow us to grant, has reached your hands, you will find in it the following expressions: "Omissa nuptiali benedictione et absque usu eorum rituum qui in matrimoniis mixtis omitti debent." You know that the Church is anxious to avoid every act that may seem in any way to imply her approval of these marriages, and she wishes her children to share her horror and disapproval of them. At the end of the *Ritus celebrandi Matrimonium*, in the Ritual, are given the prayers from the Mass *pro Sponso et Sponsa*. These prayers, and especially the Mass from which they are taken, give solemnity to the marriage, and convey the nuptial blessing (Benedict XIV, Instit. lxxx, n. 7), and must therefore be omitted, according to the decree of Clement VIII. It is mentioned that when the marriage of Henrietta of France with Charles I took place, it was performed at the threshold of Notre Dame, by the Grand Almoner, *à quo tamen benedictio nuptialis data non fuit* (Benedict XIV, de Synod, lib. vi, c. 5). The maternal anxiety of the Church for the safety of the souls of her children, leads

her to avoid giving any countenance to these marriages, since the enemies of the Church feel, says Gregory XVI, in a letter to the Archbishop of Fribourg, "facile futurum ut Catholicæ potissimum fœminæ aut licita aut non tam graviter illicita existimarent ea conjugia quæ Sacris Ecclesiæ ritibus et sacerdotali benedictione honestari viderunt."—(May 23, 1846.) As we hope that instructions will be given hereafter by the Archbishop and Bishops respecting the other rites now in use, we wish you to understand, that our silence respecting them does not imply any permission beyond those instructions.

II.—The proximity of our Missions to the Continent causes many difficulties to arise in the minds of the Clergy, respecting the law of the Church by which clandestine marriages are forbidden. As some erroneously imagine that a marriage is clandestine, in the canonical sense of the word, when it is secret, it is right to mention that the impediment of clandestinity arises when a marriage is performed, publicly or privately, between two persons subject to the operation of the decree *Tametsi*, without the presence of two witnesses conjointly with the parochus, or with a priest properly authorized to act for him. You are aware that in most of the Continental countries, (Carrière, tom. ii, p. 413, "Agnoscatur ut receptum, Tridentini decretum in Italia, Hispania, Lusitania, Gallia, Hollandia, Belgio, Hibernia, et in partibus Germaniæ tunc Catholicæ. Non autem receptum est in Anglia, Suevia, Saxonia, Dania, et pluribus Germaniæ et Helvetiæ locis."—Gury), and in every part of Ireland (since Dec. 2, 1827), this first chapter of the twenty-fourth Session of S. Council of Trent is in force, and that persons who belong to those countries, and have their domicile in any of the parishes of such countries, cannot contract marriage validly, aliter quam præsente parocho, vel alio sacerdote de ipsius parochi seu ordinarii licentia, et duobus vel tribus testibus. So long then

as they are in his parish or belong to it, they cannot validly contract marriage without his presence or without his consent, or the consent of his Bishop authorizing another Priest to act for him. If they merely change their habitation, they will still belong to his parish, from which they cannot sever themselves save by gaining a domicile or quasi domicile beyond its boundaries. In the time of Urban VIII, it was found that parties, wishing to be married, went with different excuses to places where this decree was not in force, from Cologne where they had their domicile or home; and when the Archbishop of Goa, in the time of Benedict XIV, complained that his *subditi* were in the habit of going from Goa, where the decree was in force, to Sunda, where it did not bind, that great Pontiff referred him to the replies given to the Archbishop of Cologne by Urban, as conveying a sufficient answer to his complaint. The question was renewed in another form in the time of Gregory XVI, whose answer embodies the decrees of Urban VIII. It appeared that Catholics, in order to evade the decree and to contract marriage before the civil magistrates, had gone from Canada to the United States, and when the Archbishop of Quebec asked whether such marriages were valid, the Pope replied: "Ratum, si conjuges transferant etiam domicilium; irritum si primum domicilium retineant." —Kenrick v. iii, p. 354.) As it is a principle of law that no one can have his home or domicile in any parish or place unless he intend to make that place his home, and has actually resided there for a space of time sufficient to prove that intention, it is likewise true that a mere change of residence will not establish and prove a new home or domicile, unless the intention *animus contrahendi domicilium* can likewise be proved. As parties may have a real domicile in two places if they live six months of the year in each place, they may obtain elsewhere a quasi domicile, provided they have truly and not

fictitiously, acquired a quasi domicile, and lived for a sufficient time, in a place distinct from their home. From the reply of Benedict XIV to the Archbishop of Goa, some writers have concluded that a residence of thirty days was sufficient to establish a quasi domicile, but as he did not alter the principle of law which required, besides the fact of such residence, an *intention* to transfer their home and secure a quasi domicile elsewhere, the rule of Urban VIII, *si domicilium verè transferant*, remained unchanged, and was simply reaffirmed by Gregory XVI, in his reply to the Archbishop of Quebec, already quoted. The two conditions, therefore, of the *animus* contrahendi quasi domicilium and the *factum* of a residence of sufficient length, which some writers believe Benedict XIV to have fixed at thirty days, but which, if his meaning is carefully compared with judicial decisions, must extend to a notable part of a year (S. C. of Propag., June 23, 1863, S. O. June, 1867), must still be satisfied.

Although these principles are well known, it is better to quote the authority of Zallinger for our words: "Domicilium acquirere dicitur qui loco quodam existens, vel eo reipsa perveniens animum habet perpetuo ibi manendi, donec nimirum alia causa avocet. Acquiritur ergo non nuda voluntate ejusve declaratione, sed voluntate seu animo, et facto simul; ut nempe locum jam attigerit, aut etiam rerum et fortunarum suarum sedem ibi constituerit; estque hoc domicilium *verum*. *Quasi domicilium* appellatur, si quis uno loco, *e. g.*, in patria, habens domicilium verum, ad alium se transfert cum animo ibi manendi tempore longiori, *e. g.*, pluribus mensibus aut etiam annis. Fieri ergo potest, ut aliquis alio loco habeat domicilium verum, alio quasi domicilium; imo ut aliquis in binis locis habeat verum domicilium; *v. g.*, si æquali prope anni tempore et pari animo commoretur utroque loco: aut binis locis habeat beneficium stabile."—Lib. 1, tit. ii, *de Constitutionibus*.)

1. When, therefore, persons belonging to countries where the decree of the Council has been published, present themselves for the purpose of contracting marriage, you will enquire whether they have really left their home and formed a domicile in your district, with the intention of remaining there for the rest of their lives. If such is their intention, and if such be the fact, you may allow the marriage to take place. 2. If they do not intend to remain for the rest of their lives, *perpetuo*, but have really, and not fictitiously, intended to establish a *quasi domicilium*, and have, including and in addition, to the time required by the English law, resided for a sufficient time in the place where the marriage is to be contracted, you may likewise allow the marriage to take place. But if their intention has been feigned, or if their residence is insufficient, they will (always supposing the parties to belong to places where the decree is in force), be held to be still subjects of their own *parochus*, and will be consequently incapable *(inhabilis)* of validly contracting marriage without his consent, and without authority being given to allow you to act on his behalf, or on behalf of the Bishop of one of the parties. The proof of the sincerity of this intention and of the sufficiency of the term of residence is so difficult, and is received with so much jealousy by the ecclesiastical authorities, that we strongly advise you, in all cases of applications made by parties whose usual home has until then been in Ireland, *v.g.*, or in places where the decree is in force, not to allow the marriage to proceed until you have obtained the direct and express sanction of the *parochus* or Bishop of one of the parties at least, empowering you to assist at the marriage in his stead.

With this sanction, you will be sure that the marriage is validly contracted; but *without it*, you will be exposed to anxiety and doubt.

If, however, one of the parties has a domicile or quasi domicile in the place where the marriage is to be contracted, the marriage may take place without the consent of the *parochus* of the other party. Schmalzgrueber writes: "Satis convenit inter doctores quod validum sit matrimonium clam contractum tali loco, si unus sponsorum domicilum vel quasi domicilium habeat in illo loco, tunc enim alter sponsus privilegio sui consortis gaudeat."—(De Cland. desponsat. n. 108). If the parties are *vagi* (vagi appellantur, says Zallinger, 1. c. qui nullibi verum domicilium habent, et fixam sedem, aut relicto domicilio aliud inquirunt), the consent of the *parochus* of their last home is not required for the validity of the marriage.

As questions often arise concerning marriages contracted between Catholics and Protestants in Ireland, it will be well to keep the case clearly before our minds.

The dispensation which Benedict XIV granted to the Catholics of Holland, was extended by Pius VI, amongst other countries, to Ireland. This dispensation does not relax the law of the Council of Trent with regard to the marriages of Catholics amongst themselves, and therefore Catholics marrying together must celebrate their marriage according to the Tridentine form *coram parocho et duobus testibus*, otherwise their marriage will be clandestine, and as such null and void. Thus *v. g.*, two Catholics in Ireland cannot validly marry the Minister or Registrar. But this dispensation releases all mixed marriages in Ireland from the operation of the Tridentine law, and therefore a Catholic and a Protestant, marrying in Ireland without the presence of the parish priest and witnesses, are validly married. We subjoin a letter from the Cardinal Archbishop of Dublin, which confirms what we have stated. It is dated July 24, 1855.

"Mixed marriages, even when contracted clandestinely,

were declared valid by Pius VI, as appears from a letter of Card. Antonelli, dated March 17th, 1785, to the Archbishop of Dublin, and published in the Statutes of Dublin in the year 1831. According to this declaration, every clandestine mixed marriage is valid; it matters not in what way it has been celebrated, or before whom."

A similar declaration has been made with respect to Canada, and the like dispensation holds good in the United States—(Kenrick, n. 185). But where the declaration or dispensation does not exist, by a special and direct act of the Holy See, *x. g.*, in Spain, France, Rome, &c., Protestants are subject to the impediment of clandestinity, even if they marry Catholics.

Before we close this instruction, we must impress upon you the necessity of combating an error, which cannot be too severely condemned, and which no one who has ever learned the elements of the Catechism can ever entertain. We refer to that most wicked notion, that if one party has not been heard of for seven years, the other is allowed to contract a new marriage. The decree of the S. Congregation of the Holy Office (June 12, 1822), says: "Mors ex aliquot annorum decursu non præsumitur sed probari debet."

The contents of this letter are not new to you, but after consulting several Missionaries of long standing in the Diocese, we have resolved to write it, and our object has in part been to enable you to prove to those who apply to you, that you are guided, on the points of which we have spoken, by rules from which you cannot depart.

Since this instruction was first published, the State has undertaken to grant divorces, and to allow the parties thereby separated to marry again. We beseech God to avert the punishments which this impious law will draw down upon us, and to make our brethren understand that it is a wicked and invalid and sacrilegious attempt to put asunder those whom

God has joined. Parties applying for a divorce, and parties marrying after one has been obtained, cannot receive the Sacraments without real and effectual repentance and separation from those to whom they have under the divorce been married. It is unlawful to favour these divorces either in the Courts or by receiving the parties in society.

NOTE.—The explanations which we have given respecting the *animus contrahendi quasi domicilii* are confirmed by the subsequent letter of the Cardinal Prefect to the Bishop of Southwark.

July 7th, 1859.

Nella sua del 26 Maggio anno corrente V. S. mi parlava delle difficoltà che occorrer possono in tempo dì guerra rapporto all' animo *manendi et domicilii vel quasi domicilii acquirendi*, e però in ordine ai luoghi soggetti al Codice che prescrive il Matrimonio civile, esprimeva il desiderio che Sua Santità si degnasse definire, che il mero fatto della residenza di 30 giorni dovesse bastare a comprovare e formare il domicilio *ad effectum contrahendi matrimonium*, senza che vi fosse stato *l'animus contrahendi quasi domicilium vel domicilium* nel principio o nel decorso o prima dei 30 giorni. Ora io stimai opportuno di rimettere al S. O. la proposizione di V. S. e gli E.E. Inquisitori sene occuparono nella Feria IV Giugno p. p. Avendo però ben ponderato quanto riguardava l'anzidetta proposta, gli EE. Patri risposero; *Non expedire*. Tanto ec.—Al. Card. Barnabò Prefetto.

TRANSLATION.—In your letter of May 26th you mentioned the difficulties which may arise in time of war with regard to the *animus manendi et domicilii vel quasi domicilii acquirendi*, and therefore with reference to places subject to the code which prescribes civil marriage, you hoped His Holiness would deign to define that the mere fact of a residence of 30 days should suffice to prove and form the domicile *ad effectum con-*

trahendi matrimonium, without the *animus* either before, or at the beginning of, or during the 30 days, *contrahendi domicilium vel quasi domicilium.* I thought it was advisable to submit your proposition to the Holy Office, and their Eminences, after having carefully examined it in the month of June, replied *Non expedire.*

APPENDIX III.

III.—Candidates for Colleges and Orphanages.

1. *Colleges and Schools.*

Rev. and Dear Sir,

I have to call your attention to a matter of serious importance to the interests of religion. It is to the character of her clergy that the Church, under God, must principally look for the accomplishment of her own mission; and it is by the careful selection of proper subjects for the Priesthood that this character can alone be secured and maintained.

It is probable that some vacancies in the studentships both at St. Edmund's and elsewhere may shortly occur. I wish, therefore, to ask you, in the first place, to pray that, in providing for their supply, our choice may be directed to youths of real piety, who have been called by our Divine Redeemer to the holy work of His ministry; and, in the next, if you have any candidates among your acquaintance willing to dedicate themselves to the service of religion, to fill up the accompanying paper, and return it to me within twenty days from the present date.

A similar paper, to be filled up in a similar way, will be forwarded to each of the clergy in the diocese. The whole

will afterwards be submitted to the Rural Deans for their opinion; and from the general list of recommendations, thus laid before them, the final selection will be made with the advice of the Deputies appointed by the Council of Trent. (xxiii, c. 18.)

You will see, from the very nature of this process—and I am anxious for it to be distinctly understood—that no individual, whether parent or boy, should be encouraged to calculate on the probability, and far less on the certainty, of either immediate or ultimate success. The choice to be made must be directed exclusively to the *best*. An injury, often irreparable, may be inflicted on children, who, by vain hopes of this kind, are withheld from applying to trades or professions suited to their position in life. Even if a youth is sent to Sedgley or Woolhampton, we do not thereby engage to advance him to the Colleges; and if, in the Colleges, he is found wanting either in ability, application, or piety, he will not be allowed to pursue his studies.

One other point I will mention, though it must be almost unnecessary. In the recommendation of Candidates, it is essential that neither favour, nor friendship, nor affection, nor a desire to assist or benefit a deserving family, should have any share. Regard must be had solely to the signs and evidences, exhibited by the individuals themselves, of an ecclesiastical vocation; for which, as the Saints teach us, a marked and positive excellence, and not the mere absence of serious faults, is required.

It will be more satisfactory if you frame your answers in the form of a sentence rather than if you only append *yes* or *no* to each question. Thus *x. g.* in replying to question 5, the Missionary recommending a Candidate would say: "He is edifying in conduct, and approaches the Sacraments every fortnight."

If the Candidates live within a reasonable distance of St. George's, they will be examined *viva voce* as well as by means of written composition. When the Candidates live at a considerable distance from St. George's, the Priest recommending them will be so good as to see that the composition referred to in question 10 has been written by the Candidate without any help and within the space of two consecutive hours.

Each application must be accompanied by the Baptismal Certificate of the Canditate.

1.—What are the name, age, and birth-place of the Candidate?

2.—How long have you known him?

3.—Is he a Member of your congregation? if not, name the place of his abode, and the congregation to which he belongs.

4.—Has he good health? or is there, to your knowledge or belief, any hereditary disease, whether mental or bodily, in his family?

5.—Is he edifying in his conduct, and attentive and frequent in his religious duties?

Notice:—If he is not a Member of your congregation, his own Pastor must certify to these points.

6.—Is he *now*, or has he ever been, at any school?—if so, where? and how long?

7.—What places has he generally taken in his classes of Catechism and School?

8.—Has he a good elementary knowledge of English grammar, spelling, writing, figures, &c.?

9.—Does he know any Latin, or Greek, or French; and to what extent?

10.—Let him produce a specimen of unaided composition in secular and religious knowledge?

(The Bishop will specify the subjects each time after receiving the answers to these questions.)

11.—Has he for any time, and how long, expressed a wish or desire to study for the Church?

12.—Does he give a reasonable evidence of talent, abilities, and such dispositions for the Ecclesiastical state, as may warrant a hope of good promise *and perseverance?*

13.—Are both parents Catholics; if not, which?

14.—What is their condition in life?

15.—Could they afford any, and what, assistance, in aid of his *Clerical* education?

16.—Are they in a position to receive and lodge him as becomes an *Ecclesiastical Student*, if during the Vacations, or from any emergent cause, it might become necessary, or expedient, to send or allow him to go *home* for a time?

17.—If he belongs to another diocese, would his bishop transfer him to ours, if he should be chosen?

Dated 186

(Signed)

2. *Questions to be answered by any persons recommending a Candidate for either Orphanage.*

No applications will be read that are not made in this form.

1.—Child's name, age, and birth-place?

2.—Is the child a Member of your congregation? if not, state the child's place of abode, and the parish (Protestant) to which the child belongs.

3.—If not, how long have you known the child?

4.—Has the child good health?

5.—Is the child edifying in conduct, and attentive and frequent in religious duties?

6.—Is the child *now*, or has the child ever been, at any school, and where? and how long?

7.—Does the child give a reasonable evidence of piety, obedience, docility, and such dispositions as may warrant a hope of good promise?

8.—Were both parents Catholics; if not, which?

9.—What was their condition in life?

10.—Could the friends afford any, and what, assistance in aid of the child's support? name the sum and the person who promises it.

11.—What are the name and address of the nearest surviving relative or other person under whose care the child now is?

12.—Does such relative or friend promise that the child will submit to all the rules and duties of the house, and to receive the child on leaving the house?

13.—If a situation can be at any time found for the child, at home or abroad, does the next friend authorize the Superior of the Orphanage to send the child thither?

N.B.—When a child has been approved, the certificates required by the rules of the house must be supplied before the child can be admitted, as serious inconvenience has been caused by the want of them.

Dated 186
(Signed)

APPENDIX IV.

(See Decree III of the Synod of 1855.)

December 19*th*, 1864.

As some have not correctly understood the rules laid down respecting the *Book of Obligations of Masses*, I wish to explain them, in order that they may be uniformly followed at the beginning of the New Year.

The Book of Masses ought, like your book of Sunday Notices, to be of a sufficient size to last for some years, and being used for no other entries, to serve as a book of reference for ourselves, and for those who succeed us. Small books are easily mislaid.

No Masses are to be entered in the Book, save Masses for which money has been funded or given, and which, consequently, the priest is bound to say *ex justitia*. If you enter Masses which you intend to say only *ex charitate*, your heirs will be bound by the entry as if the alms had been really received by you, since they will assume that you would not have marked them in a book *of obligations* if you were not really *obliged* to say them, and would not have left any of the spaces blank if you had said all the Masses noted down. You are also aware that it is unlawful to enter new Masses as binding in future years, unless they have been sanctioned by the Bishop, who will refuse to admit any new obligations until the fund destined to meet them has been duly invested.

If any perpetual obligations exist at your Mission, you will enter them in this manner:

1865.

PERPETUAL MASSES.

A Mass every three months for the soul of (*James Hodgson.*)

1. Ego, Joseph Smith celebravi die 3 Januarii, 1865.
2.
3.
4.

The three blanks will be filled up when the other Masses are said, with the date and name as above.

TEMPORARY MASSES.

Three Masses for (*William Stevens*) until the end of 1870.

1.
2.
3.

Missæ Adventitiæ.

(These are the Masses which are given for once, and which must be entered as soon as we receive the alms for them, with spaces as above, according to their number, *x.g.*)

Two Masses for *A. B.*, lately deceased.

1.

2.

Three Masses for the Confraternity intention.

1. Die 4 Januarii, 1865. Ego Franciscus Edwards celebravi.

2.

3.

When other Masses are given, they must be entered without delay in the same way, and the Record of them will be examined at the Visitation. The book must be kept in the Sacristy, in order that each Priest may mark the Masses as soon as he has said them, with the date of the application.

2. Allow me to advise you to look over and see that the Baptismal and other Registers are completely entered and signed to the end of the year. We are often asked for extracts from them to be authenticated and sent abroad, and it is therefore important that the originals should be kept always in their complete form. In signing documents, and on other occasions, we must use the names authorized by the Holy See, and the words "Parish," "Parochus," "Vicar," or "Curate," must be carefully avoided.

(The rules respecting the Book of Masses are copied from the Edict of Clement XI. issued in 1704, and are still followed in Rome.)

APPENDIX V.

De Decanis Ruralibus.

Seeing that, by a decree of the Provincial Synod of Oscott, one part of the office of a Rural Dean is to watch over the temporal possessions of the Churches within his district, it becomes a matter of importance, or rather of strict necessity, as regards the proper discharge of his duties, that he be thoroughly and intimately acquainted with the property of which he is thus constituted the guardian. For this reason, therefore, and as an indispensable preliminary to the administrative office with which we propose to invest the several Deans, nominated by us in our late Diocesan Synod, we hereby require them, each in his own Deanery, and between the end of April and the end of October in each year, to ascertain the nature, extent, and condition of all property belonging to their respective Churches, and to report the same to us. In pursuing this inquiry, they will be careful to mark out and define the limits of each mission: they will make a schedule of the general property, whether in lands, houses, or funds, attached to the respective Churches: they will draw up an Inventory of the Plate, Vestments, and other Furniture appropriated to the Service of Religion: and to this they will add a separate list of such articles of domestic furniture in the residence of the Priest as may belong to the Mission, with a report of the state of repair and general order in which the buildings and other property may be found. As a guidance to them in this important proceeding, as well as a satisfaction to our beloved clergy, on whose cheerful co-operation we unhesitatingly rely, we subjoin a list of such articles and questions as it will be proper to attend to.

We recommend to the Rural Deans, as the chief and dearest portion of their duty, the care of their brother Priests in sickness, and we request them to give us an account daily, or, at least frequently during their illness, of their state. We humbly thank God for the example of charity which the Deans have set in their visits to our brother Priests in sickness.

And whenever it pleases God to call any of our brethren to Himself, we hope the Clergy of the Deanery will offer the Holy Sacrifice for his soul, and will piously perform the funeral rites according to the custom of the Church.

I. Of the General Property of the Mission or Church of ________

1. By what tenure, freehold, copyhold, or leasehold, is the Church and its appurtenances held?

2. What is the income of the Church, and whence derived?

3. If there is an endowment, what is its nature?

4. Where are the deeds or other legal writings belonging to the Church? Who are the trustees? Has the Priest made his will?

5. What are its liabilities or encumbrances?

6. What Masses are to be celebrated?

7. Are there any, and what, legacies or funds for pious uses?

8. Does the residence of the Priest form part of the property of the Church?

9. In what state of repair are the buildings, and in what condition is the property generally—walls, roof, windows, pavement, benches?

10. School, as in No. 9.

11. What is the extent, what the limits, of the Mission?

12. Is the Church consecrated?

13. Who is the titular saint? Is any festival kept in his honour?

14. Cemetery, in what state? Catholic or Municipal?

II. Altars.

How many?

Saint's name in whose honour dedicated or named.

Is the Altar stone—portable or fixed?

Are the Seals and Relics complete?

Is the Altar privileged for the dead, or in any way indulgenced?

Is there any fund for maintaining the Altar?

III. Of the Furniture of the Church.

1. Tabernacle, with veil. Veils—how many, and of what colours?
2. Ciboriums—how many, and of what material?
3. Chalices ditto ditto
4. Patens ditto ditto
5. Monstrance—of what material?
6. Throne for Benediction.
7. Pyx for the Sick—of what material? Burse, &c., for the Sick.
8. Holy Oil Boxes—of what material? where kept? Burse for Ol. Inf.
9. Lamps—how many, and of what material?
10. Cruets ditto ditto
11. Lavabo Dishes—how many, and of what material?
12. Bell.
13. Holy Water Vessel, and Aspersory—of what material?
14. Thurible and Boat ditto
15. Crucifix for the Altar.
16. Candlesticks for ditto—how many, and of what material?

17. Altar Cards.
18. Missal and Stand—more than one? what editions?
19. Antependiums—how many? what colours?
20. Flower Vases—how many, and of what material?
21. Paschal Candlestick, and Triangular ditto.
22. Statues or Pictures—what, and how many?
23. Towels—how many, and in what condition?
24. Altar Cloths ditto ditto
25. Finger Cloths ditto ditto
26. Communion Cloths ditto ditto
27. Mundatories ditto ditto
28. Corporals and Palls ditto ditto
29. Surplices—how many, and in what condition?
30. Amices ditto ditto
31. Albs ditto ditto
32. Girdles ditto ditto
33. Sets of Vestments—how many, what colours, and in what condition?
34. Dalmatics ditto ditto
35. Tunics ditto ditto
36. Copes—how many, what colours, and in what condition?
37. Humeral Veils ditto ditto
38. Cushions and Carpets in Sanctuary.
39. Church and Parochial Books—what? how many?
40. Alms Box, Holy Water Stoups
41. Font.

IV. On Furniture in Priest's Residence.

Does the Furniture of the Priest's residence, or any part thereof, belong to the Mission? If so, let an Inventory be added.

APPENDIX VI.

Constitutio Rectorum Missionariorum.

Thomas, Dei et Apostolicæ Sedis Gratia, Episcopus Suthwarcensis.

Universis has litteras inspecturis Salutem in Domino sempiternam.

Designatis jam singularum nostræ Diœceseos Missionum limitibus, habito insuper consilio Capituli hujus nostræ Ecclesiæ Cathedralis, sequentes in quibus Rectores Missionarios constituere visum est, Ecclesias seligimus. Scilicet—

Sanctissimæ Trinitatis, apud *Bermondsey.*

Sanctis Joannis Baptistæ, apud *Brighton.*

Beatissimæ Virginis Mariæ in Cœlum Assumptæ, apud *Deptford.*

Beatissimæ Virginis Mariæ, apud *Gosport.*

Beatissimæ Virginis Mariæ sub invocatione Stellæ Maris, apud *Greenwich.*

S. Mariæ Magdalenæ, apud *Mortlake.*

S. Thomæ Cantuariensis, apud *Newport.*

S. Joannis Apostoli, apud *Portsea.*

S. Jacobi Apostoli, apud *Reading.*

S. Elizabethæ, apud *Richmond.*

S. Josephi, apud *Southampton.*

S. Petri, Principis Apostolorum, apud *Wintoniam.*

S. Petri, Principis Apostolorum, apud *Woolwich.*

Declaramus igitur his prædictis Ecclesiis earumque Rectoribus, nunc existentibus et in posterum permanenter insti-

tuendis, omnia jura et privilegia competere debere quæ in Decretis S. Congregationis de Propaganda Fide et in Statutis Synodalibus à S. Sede confirmatis, hac de re, continentur; et decernimus servanda et peragenda esse ab iisdem Rectoribus ea omnia quæ iisdem Decretis et statutis præscribuntur.

Rectores vero earumdem Ecclesiarum, auctoritate nostra his præsentibus nominamus et deputamus—

Ecclesiæ SSmæ, Trinitatis (Bermondsey), R. D. Petrum Canonicum Collingridge.

——— S. Joannis Baptistæ (Brighton), R. D. Can. Timotheum Reardon.

——— B. V. Mariæ Assumptæ (Deptford), R. D. Josephum North.

——— B. V. Mariæ (Gosport), R. D. Angelum Mariam Baldacconi, J. U. D.

——— B. V. Mariæ (Greenwich), R. D. Can. Richardum North, S. T. D.

——— Stæ. M. Magdalenæ (Mortlake), R. D. Joannem Wenham.

——— S. Thomæ (Newport), R. D. Thomam Fryer.

——— S. Joannis (Portsea), R. D. Henricum Philips.

——— S. Jacobi (Reading), R. D. Joannem Canonicum Ringrose.

——— Stæ. Elizabethæ (Richmond), R. D.

——— S. Josephi (Southampton), Rmum. D. Edwardum Canonicum Cox, S. T. D.

——— S. Petri (Winchester), R. D. Ignatium Collingridge.

——— S. Petri (Woolwich), R. D. Cornelium Coles.

Velit Sanctissima Dei Genitrix et Virgo Maria sine labe originali Concepta, precibus suis et intercessione potentissima, hoc et omnes sacerdotes in vinea Domini laborantes, juvare, et

impetrare ut una cum eis nos quoque immarcescibilem gloriæ coronam percipere valeamus.

Datum apud S. Georgium, Die xxx Augusti, MDCCCLVI.

✠ THOMAS EPISCOPUS Southwarcensis.

APPENDIX VII.

NOTE.

Parents, who are anxious to provide for the education of their children in the Catholic faith, ought to appoint Guardians, duly qualified, to carry out their wishes. The following directions explain the English law with reference to their appointment, and were lately published in the Diocese for the guidance of Parents. It has been thought advisable to print them again in the present form.

The interest which this Instruction has already excited amongst persons qualified to form an opinion upon it, has made it necessary to allow it to be more generally known than it would have been in the form in which it was first published. The reader will rejoice as sincerely as myself at the praises bestowed upon the learned Counsel, Mr. Bagshawe, whose name and authority give it value and importance, and to whom the credit of preparing these pages, at my request, is wholly due.

T. G.

INSTRUCTIONS

RESPECTING THE MODE OF APPOINTING GUARDIANS.

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1. Every father may by Will or Codicil appoint his widow or any other person or persons to be guardians of his legitimate children. Guardians so appointed are called testamentary guardians. Practical directions and suggestions as to the appointment of testamentary guardians are given in a note. (See note at end.)

A Father's power to appoint Testamentary Guardians.

2. A Testamentary Guardian has by Law, subject always to any interference of the Court of Chancery (as to the jurisdiction of which Court in relation to infants see S. 8 and subsequent Sections), the right to the custody and control of the child during its minority. Any of the Common Law Courts will accordingly, except upon a strong special reason being shewn to the contrary, order the child to be given up to the testamentary guardian by the mother or any other person.

Power of a Testamentary Guardian.

3. Fathers may also appoint guardians of their legitimate children by Deed, but the preparation and stamping* of a Deed involve a recourse to legal assistance, and some expense; and there seems no use in resorting to a Deed instead of a Will or Codicil, except where the father is himself under twenty-one, in which case he can appoint a Guardian by Deed

A Father's power of appointing a Guardian by Deed.

* Such a Deed ought to have a £1 15s. 0d. Stamp, but *may* be executed without a Stamp.

A Deed advisable only where the Father is under twenty-one.

only, and not by Will. The powers and position of a guardian appointed by Deed are, after the father's death, the same as those of testamentary guardians.

A Mother strictly cannot appoint a Testamentary Guardian. Nor can the Father of an Illegitimate Child.

4. A Mother, even though surviving her husband, does not possess the power of appointing a guardian by Deed or Will. Neither does the father of an illegitimate child. It is, however, often practically useful for a widow, whose deceased husband has not left another testamentary guardian, or for the father of an illegitimate child (especially for the father, whose legal incapacity, on account of the illegitimacy, generally need not be stated in the Will)* to declare by Will or Codicil an appointment of a guardian as if such appointment were to be strictly valid. Even where its invalidity is known, it will generally have some weight. The Court of Chancery will pay much attention to it as the solemn expression of the wishes of a deceased parent.

But it is often useful for such persons to exercise the power.

A Mother's position and rights with regard to her Children.

5. A Mother's position and rights with regard to her infant children are the following: (1.) If there is no testamentary guardian legally appointed by the father, she has by Common Law, after the father's death, the right to the custody (and incidentally, to the education) of her children, at least while they are under fourteen; and any of the Courts of Common Law will order them to be given up to her accordingly, unless it be shown that she is applying from some improper motive or is a person of grossly immoral character. (2.) Whether there is a testamentary guardian or not, she is enabled by a

* An illegitimate child, though not so described in a Will, should be named, or otherwise identified, as such a child will not be considered as included under general phrases applicable to children, such phrases being construed to apply only to legitimate children, where the circumstances render it *possible* that they may have that meaning.

special Act of Parliament to apply to the Court of Chancery for the custody of her children while under seven, and for reasonable access to them after that age; and the Court of Chancery will order accordingly, unless there be sufficient reason to the contrary in her character or conduct. (3.) If the Court of Chancery interferes with regard to her children (see S. 8) it pays much respect to her feelings and wishes (whether in her life, or as expressed by her Will) on all questions of discretion concerning her children; though it will not allow her to control the choice of their religion, as to which see S. 9.

6. If the child is illegitimate the mother's powers are practically increased, for neither the father nor any other person can claim any strict legal right to the custody of such a child. Courts of Common Law seem to have a discretion as to interfering with the actual custody, and will not without a strong reason take the child from the mother, especially if it is of tender years. The jurisdiction of the Court of Chancery, as stated below, exists in full force, notwithstanding illegitimacy.

A Mother's position where the Child is Illegitimate.

7. The powers of Courts of Common Law, in respect of children, are entirely subject to those of the Court of Chancery, and are limited to changing the custody of children (without interference with their education), and seem to be exercised only in cases where the child is withheld from the father, or, after his death, from the testamentary guardian, or, if there is none and the child is under fourteen, from the mother, or where the actual custody of the child has been changed by fraud or force, or where the child is subjected to personal ill-usage or moral contamination. Where Common Law Courts interfere, and find neither father, nor testamentary guardian,

Powers of Common Law Courts over Infants.

nor mother, legally entitled to the custody and free from grave objections, they choose, or allow the child, if of sufficient age, to choose, its future custody. Except as above stated, the Law (as distinct from the Court of Chancery) makes no provision of practical importance as to the custody or guardianship of Children.

Powers of the Court of Chancery over Infants.

8. In every case, whether there is a testamentary guardian or not, the Court of Chancery has complete jurisdiction over all fatherless* children during their minorities, and will give such directions as it may think for their benefit, concerning the custody in which they are to remain, and concerning their education and all other matters affecting their interests. It can, and will if it sees reason, supersede any testamentary guardian, and appoint the mother or any other person to act as guardian, either with the testamentary guardian or alone, and it will direct the child to reside where and with whom it (the Court) thinks best. It can be set in motion by any person, even by a total stranger to the child, and upon being set in motion will interfere in such degree as the circumstances appear to call for. The only condition necessary to its interference is that it must find property of the child, or, in some way, adequate means of maintaining the child, for otherwise it cannot interfere with effect. The amount and nature of the provision for the child's maintenance which it considers requisite to enable it to interfere, will vary according to the circumstances and station in life of the child; sometimes a very small and temporary provision has been considered sufficient.

Will act by whomsoever set in motion.

If the Child has property or means of maintenance.

The Rule of the Court of Chancery with

9. Whenever the Court of Chancery interferes with regard to any child, its rule is, that the child be educated in the reli-

* In cases of extreme misconduct of the father, or on his application, the Court of Chancery will interfere during his life.

gion intended by the father; and unless there is sufficient evidence to the contrary (*e. g.*, deliberate declarations by the father in his Will or otherwise, or the course of conduct proved to have been deliberately pursued by him in his life*), it

regard to the religious education of children is to adopt that of the Father.

* It was in March, 1862, held by the Court of Chancery that children were to be educated as Protestants under the following circumstances. The father was all his life a Catholic, though apparently a lax one. The mother was a Protestant, at first a Unitarian, and afterwards, apparently, a member of the Church of England. The two children (girls) were aged, respectively, at the father's death, six years and eight months, and one year. The father had caused the elder to be privately baptized by a Priest without the mother's knowledge, but afterwards, on her remonstrating, had allowed it to be publicly baptized, in his presence, in a Unitarian chapel. The younger child had, with his consent, been publicly baptized in a Church of England place of worship, and there only. The elder child had had for about a year a Protestant governess, and had, with one or two exceptions, been to Protestant places of worship only; and it appeared that the father had never had a Priest in the house (except for the private baptism), or taken any pains with regard to the child's religious education. By his Will he appointed them other and a Catholic gentleman testamentary guardians, and expressly directed that the children should be educated as Catholics. The question was not brought before the Court until a year and five months had elapsed after the father's death. It was then ordered that the children should at all events not be Catholics, though no decision was (then, at least) come to as to the form of Protestantism which should be adopted. The ground assigned for this decision was that the father had, by his conduct, waived his right to control the religious education of his children; and little (if any) stress was laid on any supposed ineradicable impression of Protestantism which the elder child had received; and an antenuptial contract which the mother attempted to set up was held not proved; so that the question of the legal validity of such a contract did not arise. This case is not referred to as correctly laying down or applying any principle, but as illustrating the extreme importance, even in a legal point of view, of a steady and consistent observance by a Catholic father of his duties with regard to his children's religion, from the earliest moment.

assumes that the father intended the child to be educated in his own religion. The Court will pay the same respect to the father's presumed wishes though the child be illegitimate; at least if it derives its means of maintenance from him.

But not unless there is timely interference.

10. The Court of Chancery will not apply the above stated general rule as to the religious education of a child in any case in which it finds that a change in the course of religious education which the child has (rightly or wrongly) been undergoing will be likely to be morally injurious to the child. If, therefore, before the Court is applied to on the subject, the h ild has been allowed to acquire such religious impressions adverse to the religion in which the Court holds it ought to have been educated, as it would in the opinion of the Court be dangerous to try to eradicate, the Court will decline to order a change of religion, and will, if necessary, give directions for the continuance of the child's education in its actual religion in a proper manner; *e. g.*, where the child is to be Catholic, will order it to be sent to a Catholic school or college suited to its station in life.

The Court will send a Catholic child to a suitable Catholic School or College.

At what period interference with regard to a child's religion will be considered as coming too late.

11. It is impossible to lay down any general rule as to the time at which the Court will hold it to be too late to interfere with the religious education which a child has been receiving. This will depend on the character and intelligence of the child, and the carefulness of the education it has been receiving, more than on its age, and the Judge will see and interrogate the child in private, and thus form his opinion, if the case admits of doubt. It has been held that interference came too late in the case of a child under ten years of age who had been illegally educated as a Protestant. Children carefully educated as Catholics would in most cases have received, long before that age, impressions which the Court would decline to interfere

The importance of early care and instruction for

with.* Those persons, therefore (such as parents, guardians, Godfathers and Godmothers), who have a strict duty to discharge with regard to the religious education of a child, or who on any account are interested in, and entitled to interfere with regard to, a child, cannot have it too strongly impressed on them that every month of religious teaching, even at a very tender age, may make the difference to the child of its being educated a Catholic or a Protestant for the rest of its minority, and that it is their duty to lose no time in securing a Catholic education if possible; and if necessary, to take advice as to applying to the Court of Chancery in cases where its interference seems likely, from what is here stated as to its rules, to be in favour of a Catholic education.†

securing subsequent Catholic education.

* In January, 1866, the Court of Chancery forbad two children of a deceased clergyman of the Church of England to be taken to places of worship of the Plymouth Brethren or of any other than the Church of England, though the elder, a boy aged 14 years and 7 months, made affidavit that for 18 months he had been associated and united with the Plymouth Brethren, and that he was not a member of the Church of England, and entreated he might not be compelled to act in reference thereto contrary to his conscience and conviction; but this was based by the Court of Appeal on the grounds that, having regard to the tenets of the Plymouth Brethren, the bringing up of the children (as the mother, a testamentary guardian, proposed) members of that sect, "amounted to no religion at all," and that the Court "could see no one entrusted to teach the doctrines of that community," as their congregations "might be taught by any one who believed himself inspired at the time." These grounds would not be considered applicable to the Catholic faith, or lead to a similar result where children of similar age expressed a similarly decided opinion in favour of that faith.

† In May, 1865, this case occurred. A Catholic gentleman died intestate, and without appointing a guardian, leaving a Protestant widow, and a very sickly female child, who, when the case came before the Court, was under three years of age. An order was, in the first instance, made by the Court of Chancery simply appointing the mother, her second husband, and another gentleman, all Protestants, to act as the child's guardians; but, on

The Rules of the Court of Chancery are applicable indifferently in favour of all denominations.

12. The rules of the Court of Chancery as to the religious education of children are applicable indifferently without preference of one religion to another; and there have been instances in which the Court has directed the continuance of a Catholic education which (according to its rules) had been improperly begun, as well as instances where children improperly impressed with Protestant notions, have in consequence been ordered to be educated as Protestants.

Practical remarks as to the action of the Court of Chancery.

13. The Court of Chancery will interfere (according to its rules as above stated) with regard to the religious education of children, as well as on all other points affecting their welfare, alike whether the application is made by or against the testamentary guardian, or the mother, or any other person, and even on the application of the Godfather, or Godmother, or of an entire stranger. It will order the expense of any application which it finds proper, or for the benefit of a child, to be paid out of the child's fortune, and in ordinary cases allows an application to be made to it summarily and at trifling expense. An application which led to a child being educated in the religion prescribed by the rules of the Court would be

appeal, the Lord Chancellor varied the order by inserting a declaration that, having regard to the facts that the father was a Catholic at his marriage and down to his death, and that the child was baptized into the Roman Catholic Church, the child ought to be brought up and educated, when capable of receiving religious education, as a member of that Church, but that having regard to its age and state of health, the Court deemed it requisite that it should continue under the care of the mother and of persons associated with her, and the Court therefore appointed the three persons already appointed to be guardians until the child attained the age of seven years, but directed that when the child attained that age, application should be made to the Court respecting the guardianship and the religious education of the child, but with liberty to any party interested to apply in the meantime.

considered by the Court as having been for the benefit of the child.

14. The powers of the Court of Chancery are directly exercisable only within its jurisdiction, which does not include Ireland or Scotland; and a case has recently (in January, 1862,) occurred where a Catholic father had by his Will appointed Catholic guardians, and directed a Catholic education, but his wishes, and an order of the Court to the same effect, were baffled by the mother, a Protestant, suddenly withdrawing with the children to Scotland and remaining there. This case suggests to Catholic guardians the duty of vigilance, and of the promptest interference when necessary; and they should bear in mind, first, that every child who is made a party to *any* suit or other proceeding before the Court becomes, from the instant of the proceeding being commenced, a ward of the Court; and, secondly, that any attempt, by any person, to withdraw a ward from the jurisdiction of the Court, or otherwise to interfere with the Court's control over, or orders with regard to a ward, is a criminal contempt of the Court, punishable by imprisonment and sequestration of property, on the application, at any moment, of even a stranger.

Limits within which its jurisdiction is exercised.

15. Godfathers and Godmothers have thus far been scarcely mentioned, and except in cases of children under the Poor Laws (as to which see S. 17) they have, it would seem, no legal power or position. The selection of a Catholic Godfather and Godmother for a child, would, however, be considered by the Court of Chancery, as a strong indication of the father's intention to have the child educated a Catholic, and the Court of Chancery would be inclined to judge more favourably of an application as to the religion of a child, if made by a Godfather or Godmother, than if made by an entire stranger; though even a stranger would not be disregarded.

Godfathers and Godmothers.

Relations.

16. The rights of relations in Courts of Common Law have not been ascertained with sufficient certainty to be here stated, but the Court of Chancery is in the habit of paying, according to circumstances, much attention to their representations, and regards interference by them more favourably than interference by an entire stranger.

Children in Workhouses.

17. The Poor Law (see 4 & 5 Wm. IV. c. 76) makes special provision for the religious education of children in Workhouses, giving a power of objecting to the education of such children in any particular religion to the parent or surviving parents, or if there be none, to the Godfather or Godmother; but all cases of children under the operation of the Poor Laws must be regarded as beyond the scope of these remarks.

Note to Section 1.

Practical directions and suggestions as to appointing Testamentary Guardians.

No particular form of words is necessary for the appointment of a testamentary guardian, nor is any legal assistance necessary. The following would be sufficient: "I, *A. B.*, of
" , &c., by this my Will (or Codicil) appoint
" *C. D.*, of , &c., [and *E. F.*, of ,
" &c.,] to be the Guardian [or Guardians] of my children
" after my decease, and I direct that my children shall be
" brought up in the Roman Catholic Faith which I profess.
" Dated, &c."

A Testamentary Guardian may be appointed by any Will or Codicil, whether containing any disposition of property or not, and whether the father has any property to leave or not. It must, like any other Will, be signed (or marked in lieu of a signature) and acknowledged as a Will (or Codicil) by the father in the presence of two witnesses, who must sign their

names as attesting witnesses* in the presence of the father and of each other. A Will or Codicil appointing guardians, can be revoked at any time by being destroyed by the father with that intent, or by his executing a subsequent Will or Codicil. It need not be proved after his decease, unless it also disposes of personal property, or appoints Executors; and even if it ought to be proved, it is effectual, and can be acted on, as regards the guardianship, although it has not been proved. The guardians may be of either sex, and one will be sufficient, though it will be better to name more, to provide against death or refusal to act. The Guardians need not be also appointed Executors or Trustees, and need not have any control over the infant's property given to them.† Persons residing, or who are likely to reside out of England and Wales, (or out of Ireland, if that is the residence of the children) should, if possible, not be appointed. Married women may be appointed guardians, but in considering of the propriety of appointing married women, or women likely to marry, it must be borne in mind that the powers of guardianship given to them will mainly be dependent on their husbands. The Court of Chancery (in cases where it interferes as above explained) will consider that on a female guardian marrying, her powers as a guardian come to an end, and it will consider whether,

* See the Form of attesting a Will, *Signed, &c.*, p. 74.

† It would, however, to prevent risk of conflict, be well to give the guardians of the persons of children control over their income, or a sufficient part of it. If a conflict should arise, the only remedy would be a resort to the Court of Chancery, which would settle a scheme for the residence and education of the child, having regard to the age, fortune, and other circumstances of the child, to its own rules, and to the views of the guardian of the child's person; and having settled such scheme, would order the person having the control over the child's fortune to supply thereout the funds necessary to carry the scheme into effect.

taking into account the character and position of her husband, it will be beneficial for the children to reappoint her.

Note by Mr. Bagshawe.

I have considered the above suggestions, and, in my opinion, they are an accurate statement of the English Law on the subject to which they relate.

(Signed)

Lincoln's Inn, W. H. G. BAGSHAWE.

28th April, 1858.
7th August, 1862.
6th April, 1868.

Short Form of Will for the use of the Clergy in bequeathing their Property.

IN THE NAME OF GOD. AMEN. I, *A. B.*, of , Declare this to be my last Will, and I revoke all former Wills. I give and bequeath all my property whatsoever and wheresoever unto *C. D.*, of , and *E. F.*, of , absolutely for their own use and free from any trust, and I appoint the said *C. D.* and *E. F.*, Executors of this my Will. Witness my hand this day of 18

A. B.

SIGNED by the Testator *A. B.*, as and for his last Will and Testament, in the presence of us, present at the same time, who at his request, in his presence, and in the presence of each other, have subscribed our names as Witnesses.

*G. H.**
J. K.

* Add the address and profession of the Witnesses.

Note.—If the Testator exacts from the devisees any promise to apply his property to any religious or charitable purpose, or has in his life any communication with them to that effect, or from which an understanding with them to that effect can be inferred, the Will will be void as regards all landed property, and money on mortgage or invested in land; but an unattested letter or memorandum, expressing the testator's wishes, and left with his Will, *but not communicated in his life to either of the devisees*, will not vitiate the Will; neither will it have any *legal* effect.

I have settled the above Form; the accompanying note should be attended to.

W. H. G. BAGSHAWE.

Lincoln's Inn,
April 28th, 1858.

APPENDIX VIII.

Association for the Propagation of the Faith.

A priest, who wishes to establish the Association of the Propagation of the Faith, in his Flock, must ask one person to become a collector from nine others residing in the neighbourhood or elsewhere, of a half-penny per week, or 2s. 2d. a-year, and their nine subscriptions added to his own, are to be given to the local Treasurer from time to time.

If ten Decades can be formed in a Congregation, there ought to be a Centurion to collect their united subscriptions from the head of each Decade, and the Centurion will hand them to the local Treasurer.

As soon as a Decade has been formed, notice ought to be sent by the Priest to the Bishop, or direct to the Secretary for England, in order that the latter may forward, every alternate month, free of expense, a copy of the Annals to the Priest, for each Decade, to whose head the copy will belong after all the other nine have read it.

APPENDIX IX.

Instruction on the Mode of receiving Converts.

When any one, moved by the abounding mercy of Our Dear God, asks to be received into the Church, it will be your first thought to desire him to return thanks for the light which he has received, and to pray that he may welcome its dawning in a spirit of willing submission to the truth which has begun to appear in his heart. It is mentioned of a Benedictine missionary, in the time of our English persecutions, that he gained Protestants by avoiding discussion, and by simply urging them to pray for light, and for the will to yield to it as soon as it should appear. Solomon prayed for the gift of a teachable heart, *dabis ergo servo tuo cor docile* (III. Reg. c. iii, 9); and the same gift is the spring of the grace of conversion to many souls. When you find any one disposed to pray for this gift, remind him how much more commonly the Scripture attributes blindness and darkness to the heart rather than to the understanding which we might suppose it to affect, and beg him to accompany all his prayers and reading with acts of contrition for the sins which have clouded his heart, and are preventing faith from lighting up his mind. As soon as you can, dispense with controversial books, which sometimes

induce a mere tendency to captiousness, and explain that the first condition is, that we should become as little children, and should learn religion from the Catechism which was our own guide and teacher in our childhood. Place the Catechism in his hands, with any simple book of explanation, such as Challoner's *Catholic Christian*, or the *Poor Man's Catechism*, and at the same time recollecting that faith comes through hearing, *fides ex auditu*, add your own patient explanations to those contained in the books which you may give him. Above all things, take care to make him understand the principle of the authority of the Church, and the duty of feeling with the Church, which St. Ignatius so strongly recommends. For we ourselves know that it is not enough to have a desire to accept the truths taught by the Church, but that we must think and speak and act as the Church wishes her loving children to think and speak and act, and faith must penetrate our inmost soul, and change it, and teach it that sympathy with the Church which makes every sound of her voice, as well as her solemn commands, awaken the complete and cheerful obedience of our hearts and understandings. Hence we pray to have *pium credulitatis affectum*, as our habitual state and feeling, and to be freed from that effort to reconcile error with truth, which tempts some to maintain the *feeling* of private judgment, and therefore of Protestantism, after they have been convinced that private judgment itself is both dangerous and wicked.

Although you must speak kindly and considerately, do not take for granted the knowledge of any convert of the doctrine of the Church, since the reluctance which keeps some from believing such a truth *x. g.* as the honour and veneration, which it is our glory and our happiness to offer to Our Immaculate Mother, arises from their ignorance of the very doctrine that She is the Mother of Him who suffered and shed

His Precious Blood for us, and whose Incarnation they have always professed, and seemed to themselves to believe. Do not fail, therefore, to satisfy yourself that every one, whom you are about to receive into the Church, knows such doctrines as must be known *explicitly*, and wholly believes them and all other doctrines by real (although implicit) faith, on account of the infinite Truth of God speaking through His Church. At the same time, encourage and guide him to hold steadfastly the Catholic religion, notwithstanding the sacrifices and sufferings which may try his sincerity, and the loss of friends, position, and advancement, to which he may be exposed.

The truths which must be believed explicitly, when a convert is to be received, and therefore when he is about to receive the Sacraments, are—that there is One God only, and that He rewards good and punishes evil (Hebr. xi. 5); and the mysteries of the Most Blessed Trinity, and of the Incarnation and Death of our Lord. He must know, in substance at least, and believe with explicit faith, the Apostle's Creed, the *Our Father*, and *Hail Mary;* the Ten Commandments and the Commandments of the Church; and the Sacraments of Baptism, Eucharist, and Penance, and any other Sacrament (*x. g.* Confirmation), which he wishes to receive at the same time. (St. Alphonsus, *Istruzione per li Confessori*, c. iv. v. 3, part i.)

Meanwhile, he will have prepared his confession; and when you find him sufficiently instructed, let his confession be made, since this is the rule of the First Provincial Synod, "Confessio sacramentalis semper in tali casu est exigenda." (Chap. xvi. v. 8). Hence it is necessary that you should know, before he is formally received, that he is really sorry for his sins, and disposed to fulfil the usual conditions of amendment, without which absolution cannot be given; and of restitution, if it be your duty to enjoin it; and of avoiding those proximate

occasions of sin in which penitents dare, to the manifest destruction of their souls, to remain, as if our Heavenly Father, who calls them to repentance, will desert them if they despise worldly advantages for His sake, and fly from dangers that they may show their confidence in Him, and their hope that He will reward them for seeking first His kingdom, and for making sacrifices for justice' sake, without being of the many who first ask Him to secure to them earthly goods, "sacrificate sacrificium justitiæ et sperate in Domino." (Ps. iv.) This Sacramental Confession, being the only ordinary means of grace and justification, must be full and entire of all grievous sins that can by careful examination be discovered: "Constat enim," says the S. Council of Trent (Sess. xiv. c. 5), "nihil aliud in Ecclesia à pœnitentibus exigi, quam ut postquam quisque diligentius se excusserit, et conscientiæ suæ sinus omnes et latebras exploraverit, ea peccata confiteatur, quibus se Dominum et Deum suum mortaliter offendisse meminerit." If the person entering the Church was validly baptized in his infancy, or subsequently, he cannot receive pardon of sins committed subsequently save through the Sacrament of Penance, and to the Sacrament of Penance it is essential that a complete confession of sins should be made. The first confession is an anxious duty for the penitent, and the confessor will, in all charity, secure many prayers for him, that he may perform this duty well, and may complete it in one day, and will teach him how to close it by making a fervent act of contrition. But absolution will be delayed until the censures, which every member of an excommunicated body is held *in foro externo* to have incurred, have been duly removed.

As our Blessed Lord has explained that he who is to be baptized must believe, *qui crediderit et baptizatus fuerit* (St. Mark xvi. 16), the postulant must, after you have recited the

Veni Creator and *Miserere*, read the Creed of Pius IV. in your presence. If he be timid or ignorant, you may repeat the Creed, and he may declare his full assent to it, according to the precedent of Synods, when of several who are to make their profession of faith at the same time, one reads the Creed of Pius IV, and each of the others say, "Ego *N. N.* idem spondeo," &c. If the postulant be in danger of death, the Apostles' Creed, or any shorter profession of faith, may be used.

After the Creed has been read, you will withdraw to the sacristy, and, after exciting the postulant to acts of faith and sorrow for his sins (S. Thomas in 4 D. 6, qu. 1), administer conditional baptism, using the words, *N. si non es baptizatus, ego*, &c. None of the ceremonies of baptism are to be performed in conditional baptism, and the water must be ordinary holy water, *aqua lustralis*, and not water taken from the font. (1 Synod. West. xvi. n. 8.) When we consider the all-saving efficacy of the Sacrament of Baptism, we tremble at the thought that there are so many of those around us who have not received it, and we feel that the Church is never more merciful and considerate than in her anxiety to allow the conditional baptism of Protestants who ask to become her children. She has even expressed her anxiety in the form of a positive command, and has ordered us to administer conditional baptism, unless we have undoubted proofs of the former baptism of the postulant having been validly administered. Wherefore, let no one be led by a false pity for the feelings of some postulants, to deprive them of conditional baptism. The decree of the first Provincial Synod runs as follows:—"As the reasons have become still more weighty which induced the Vicars Apostolic to ordain, in the beginning of this century, that all persons born after the year 1773, and baptized amongst Protestants, should be, upon their conversion to the faith, conditionally

baptized, we absolutely re-enact this regulation, commanding that all converts from Protestantism shall be conditionally baptized, unless it be made most clearly evident, from undoubted proofs, that in their baptism all things respecting the application of the matter and form have been duly performed." (Chap. xvi. v. 7.)

After the proof, which the conditional baptism will supply, that the postulant is a subject of the Church, you will then consider that, if his baptism at a former period of his life was validly performed, he has since incurred censures *in foro externo*, and may have committed actual sins, from both of which he must obtain absolution. We see, from the common form of absolution, that the removal of censures should precede the pardon of sins; and therefore you will desire the postulant, as soon as he has received conditional baptism, to say the *Confiteor*, after which you will, in virtue of the powers granted amongst the Extraordinary Faculties by us in the name of the Holy See (see the Faculties, p. 2), absolve him from censures, inserting the words *propter hæresim et schisma* in the place where the words *propter tale factum* occur in the Ritual. You will judge when you ought to defer the baptism until after the open or formal reception.

You will follow the Ritual by devoutly reciting the *Te Deum* in thanksgiving for the conversion of a soul to Our Dear Lord. When we consider how strongly His example recommends gratitude, and that the Sacrament of His Infinite Love is called the Eucharist, or Thanksgiving, we ought to encourage in our flock a deep and unfailing spirit of thankfulness for the blessings that are bestowed on ourselves and on the faithful under our care.

As soon as may be convenient after the *Te Deum*, let the sacramental confession be completed. You are aware that, if no sins have been committed between the conditional baptism

and the close of the confession, it is usual to give absolution *sub conditione*, since, if the conditional baptism has been the only baptism validly received by the penitent, his actual sins committed before the baptism will not be matter for the Sacrament of Penance. As, however, Benedict XIV. advises bishops to abstain from ordering absolution to be given *sub conditione*, this point has not been mentioned in the Decree of this Diocesan Synod, and obeying his advice, we leave to the priest to determine, according to the principles of theology, whether the condition is to be attached to the form of absolution in the way described by Cardinal de Lugo, who, speaking of the absolution of dying persons, the signs of whose wish to confess are doubtful, says, "absolutio impendi debet sub conditione explicita, mente concepta," or, as is sometimes recommended, by using the words "Si tu es capax." (See Benedict XIV. de Synod. lib. vii. c. 15.)

After the confession has been completed, give the plenary Indulgence, which the Faculties enable you to grant to those who have been converted to the faith. (The power of granting this indulgence, is given by the Holy See to the bishops in the Second Formula.)

NOTE.—It may be useful to mention, that the special powers over cases reserved by the Holy See, which are ordinarily granted to bishops, are described in various lists, varying in the extent of the faculties given or in the conditions attached to them. These lists are called the *Formulæ*, and they are ten in number. Usually the bishops in Ireland receive the *Sixth Formula*, and the bishops in England receive the *Second;* and according to the circumstances of each country, other formulæ are granted. The expressions employed in them are sometimes transferred to other Papal concessions *in pari materia—x. g.*, to a Bull granting a matri-

monial dispensation; and hence you may have noticed that Moral Theologians, in discussing the clauses occurring in dispensations, generally quote the very same expressions as descriptive of such clauses.

In addition to these *Formulæ*, which are sometimes called in Italian *Ordinarie*, because they are *generally* given, or *Stampate*, because they are in print, the Holy See grants other *Extraordinary* faculties to bishops.

Sede vacante, the Sacred Congregation of Propaganda can renew the *Formulæ*, but (generally speaking) not the *Extraordinary Faculties*. The formulæ are usually granted for six years, and thus the Vicars Apostolic of England, named in 1840, applied for a renewal of F. II. during the Conclave of 1846.

APPENDIX X.

Prayer for the Poor in Workhouses.

In the Synod of 1860, we granted an Indulgence of Forty days to each of the faithful in our Diocese who should recite the Hail Mary thrice in honour of the Immaculate Conception for the Catholic Poor in Workhouses. This Indulgence is to be available as often as the Prayers are recited.

St. George's, May 28*th*, 1860.

✠ Thomas Episcopus.

APPENDIX XI.

Instruction on Prayers for the Dead.

Published in October, 1856, *and recommended to be read every year before All Saints' Day.*

It is one of the most impressive characteristics of the Catholic Church that by means of the grand realities of the faith she raises, sanctifies, and consecrates the natural feelings and affections of our nature. There are few more wonderful instances of her power in this respect than that tender and maternal devotion towards the dead, which she has constantly endeavoured to instil into her members. The saints have always been distinguished by the prudent excesses of their charity towards the souls of the faithful departed. It has been one of the most common, and therefore we may believe one of the most acceptable, ways in which her chosen children have honoured our Blessed Lady, by gaining Indulgences and offering prayers and performing good works for the relief of the souls who in life-time were most devoted to her. The hearts most filled with tenderness and love of our Blessed Lord have striven most effectually to show that love by quickening the entrance into heaven of those happy souls, whose eternal occupation it is to sing the praises of His redeeming grace, and to magnify the triumphs of His Precious Blood. Those whose special devotion it has been to increase the glory of God, have found that devotion sweetly satisfied in those various offices of charity towards the dead, which the Church so forcibly recommends to the piety of her children.

We would therefore, Dearly Beloved, with all affectionate

urgency, exhort you during the ensuing month to throw yourselves into the spirit of the Church, and to imitate the saints of God by dedicating it in some especial manner to a more than common measure of charity towards the dead. Nowhere is our dear Lord more attractive, nowhere does He vouchsafe to ask an alms of us with more touching eloquence, than in the Holy Souls of Purgatory, detained amid those mysteriously cleansing fires from the Vision of the Most High. There are many, doubtless, there, in whom we feel a deep and affectionate interest, parents and relatives, or brethren and fellow-labourers in the ministry. There may be some of whose sins we have been in part the cause, or those who have been God's instruments in fostering the work of grace in our own souls. There may be others who have been our spiritual or temporal benefactors, or others to whom on earth we may have failed to requite the love and generosity which they showed to us. Charity loves to confess the greatness and the variety of its obligations, and there is hardly one claim, by which misery can appeal to mercy, or necessity to justice, or piteousness to Christian compassion, which the souls in Purgatory may not assert in their behalf from us who live in the light of day, and amid the power which the Precious Blood and the treasury of Indulgences so liberally and so easily put into our hands.

We must reflect also on what is one day to happen to ourselves. The infinite compassion of our indulgent Lord may enable us to pass the terrible ordeal of His searching judgment; and then it may be our lot to expiate a thousand unworthy and sinful imperfections, and to fulfil the short measures of our penance, amid the weary delays of those penal fires of Purgatory. How can we hope that God shall put it into the hearts of His servants to succour those who showed but scanty mercy themselves when they were called

upon in behalf of their suffering brethren? Mercy to those who showed mercy—this is the Divine Rule. And does not every week as it passes, with its daily examens of conscience and its humbling preparation for confession, show us how much even our best works need the mercy of God before we may dare to present them at the bar of His searching judgment? There will be a time when we shall sigh for the light of heaven to dawn upon our darkness. Although our wills shall be there conformed in all things to the will of our heavenly Father, and although no movement of petulance or impatience shall interfere with the perfection of our tranquil and obedient suffering, nevertheless we shall languish, like those who faint in the wilderness from thirst, for the bright Vision of God, for the beautiful Face of our dear Redeemer, for the grateful welcomes of our Mother Mary and her Angels and Saints. And as we do to the holy souls who are thus languishing in their prison now, so shall it be done then to ourselves; the measure of our charity now, shall be then the measure of our relief.

Moreover, who is there amongst us who is not at this very time in need of some particular grace, or of some special assistance against temptation and the occasions of sin? Who has not some secret sorrow of heart, or some suffering of body, which not only interferes with the pursuit of his temporal occupation, but seems also to draw him back in the practice of his devotions and in his endeavours after a closer union with God? Who is there at whose heart some mysterious longing after perfection does not lie near and dear, which God's blessing can alone fulfil? And we are told by the devout client of our own St. Thomas of Canterbury, St. Catherine of Bologna, that she never asked any thing through the intercession of the Holy Souls in Purgatory without obtaining what she asked; nay, that even when she had failed to interest the

Saints in Heaven in her petitions, she had found access to the Heart of Jesus through the Holy Souls.

In the happy days of Catholic unity, the beautiful offices of charity towards the faithful departed were among the choice and favourite devotions of your forefathers, and shall we, their unworthy children, cast on sad times of coldness and apathy, not have our spirits stirred within us, and our filial piety excited, when we think of all the desecrated shrines around us, and the pious foundations dissipated, and the chantries where the Adorable Sacrifice is no more offered, and the ancestral tombs over which no Ave and no De profundis are fervently whispered now? We must all, therefore, for the sake of all times and in charity to the neglected souls, join in this touching and attractive devotion. The Religious who see and magnify the mercy of God in raising up once more on English ground cloistered retreats for meditation and study, and the Sisters who gather around them the poor little ones of Christ for instruction, will feel that the dead have peculiar claims on those whose whole life must be an unfailing prayer. The priests who raise the Holy Host from altars that are yearly, through their zeal, multiplying in numbers, cannot forget the thousand of broken altars where the dead have so long been defrauded of the refreshing waters for which with holy thirst they pine and faint. Nay, even the children, mindful of that sweet St. Monica who so humbly begged her children to pray for her rest when she was gone, must remember how powerful with Jesus and Mary will be their simple prayers for those who are waiting so painfully and so wearily to see their Saviour's Face.

We beseech you, then, for the love of our dear Lord and for the glory of His Precious Blood, to dedicate yourselves during this coming month to the service of the dead. You are rich indeed in your means to help them. There is not a

pain or an anxiety which you cannot unite to the life-giving Passion of our Blessed Redeemer, and offer up for the relief of the faithful departed. There are some who can take upon themselves the consoling devotion, well known in Catholic lands, of the "Month of the Dead;" and those who cannot do so much can at least practise that other devotion which is so much in harmony with the spirit of the Church of an "Octave of the Dead," undertaking for the month or octave such prayers or practices as may seem well to them and to the enlightened prudence of their spiritual guides. You can hear mass devoutly for the same intention: you may give alms to the poor, or do little unselfish acts of kindness one to another, with the same mind. And great will be the power even of these trifling things, and absolutely infallible their success in the invisible world. Many of you can have the Adorable Sacrifice offered for the Holy Souls; and all of you can seek of your spiritual Fathers permission for additional communions; and even when their considerate discretion sees fit to refuse you that permission, you can offer that mortification to God for the relief of the suffering souls, and your offering shall carry a beam of heavenly light by angelic hands into the darkness of their prison. But above all, Dearly Beloved, let us exhort you to draw deeply from the inexhaustible satisfactions of our Lord, His Immaculate Mother and the Saints, by the reverent, diligent, and loving use of Holy Indulgences. It has been said by a very holy man, that whosoever gains all the Indulgences he can, will, without doubt, become a Saint himself. There are abundant prayers and devotions, already printed and easily obtained, to which great and authentic Indulgences have been attached, and almost all of them are available for the dead. But even if you have not easy access to these, you have at least your beads, and you know what immense treasures of Indulgences

are attached with the proper blessings to the Holy Rosary. Thus there is not one among the faithful who has it not in his power, during the ensuing month, to take many souls out of Purgatory, and to present them to our dearest Lord amid the brightness and the joys of Heaven. O who can think of the wonderful greatness and surpassing sweetness of that privilege, and yet set limits to the exercise of this easy yet most efficacious charity!

In conclusion, what can we urge upon you which at once satisfies your love of God, your love of your neighbour, and the promotion of your own spiritual interests more completely than this devotion towards the Dead, the motives and practices of which will doubtless be explained to you at length by your pastors during the coming month? We can faithfully promise you on the part of God that you shall not reach the end of the month, thus devoutly dedicated to the service of the Holy Souls, without many graces and many blessings which you would otherwise not have obtained. And the habits and holy practices now begun, will not end with the month, but will become, in some measure at least, a part of your spiritual life, drawing you closer to our dearest Lord, giving you a fresh claim on the maternal love of the Immaculate Mary, interesting Angels and Saints in your behalf, smoothing your pillow when you lie down to die, and laying sweet constraints on the heart and lips of Jesus when He comes to judge you and to pass upon you the fixed and final sentence of eternity.

May the grace of our Lord Jesus Christ be with you all!

✠ Thomas, Bishop of Southwark.

APPENDIX XII.

Epistola Sanctissimi Domini Nostri Pii. PP. IX. ad Episcopum Suthwarcens.

Pius PP. IX.

Venerabilis Frater, salutem, et Apostolicam Benedictionem. Inter gravissimas, quibus premimur, augustias summo quidem solatio ac lætitiæ Nobis fuerunt litteræ a te, Venerabilis Frater, atque ab istis Dilectis Filiis Præposito et Canonicis Suthwarcensis Cathedralis Templi Canonicis, et istius Diœcesis Catholicis superiori mense Januario datæ, quas uno eodemque tempore libentissime accepimus. Namque in eisdem Litteris undique elucet eximia tua, et eorumdem Canonicorum, ac fidelium erga Nos, et hanc Petri Cathedram fides, pietas atque observantia, et omni ex parte se ostendit acerbissimus tuus, et illorum dolor ac luctus ob notissimas, in quibus versamur, tribulationes nequissimis illorum hominum consiliis et molitionibus, qui Catholicæ Ecclesiæ et huic Apostolicæ Sedi omnino infensi et adversi civilem ejusdem Sedis principatum Beatique Petri patrimonium evertere, ac jura omnia divina et humana funditus delere commoliuntur. Ac per te ipse vel facile intelligere potes Venerabilis Frater, quam vehementer Nos delectarint hujusmodi egregii tui, atque istius Cleri Populique fidelis sensus, qui omni laude digni paternam Nostram in te, ac eumdem Tuum Clerum, et fidelem populum caritatem magis magisque excitarunt. Ne intermittas vero una cum ipso tuo Clero et Populo ferventissimas Deo Optimo Maximo adhibere preces, ut Ecclesiam suam sanctam a tot tantisque calamitatibus eripiat, eamque splendidioribus in dies triumphis

exornet, ac Nos adjuvet et consoletur in omni tribulatione Nostra, utque omnes Ecclesiæ, et hujus Sanctæ Sedis hostes omnipotenti sua virtute ad veritatis, justitiæ salutisque semitas reducere dignetur. Cum autem haud ignores quæ quantaque sit temporum perturbatio et iniquitas, et quo teterrimo sane bello sanctissima nostra vexetur religio, iccirco, Venerabilis Frater, divino auxilio fretus pro tua eximia pietate et episcopali zelo nihil unquam intentatum relinque, ut majore usque alacritate studioque Catholicæ Ecclesiæ causam strenue defendas, tui gregis incolumitati provide sapienterque prospicias, et inimicorum hominum fallacias detegas, errores refellas, ac tela retundas. Denique cœlestium omnium munerum auspicem, et præcipuæ Nostræ in te benevolentiæ testem accipe Apostolicam Benedictionem, quam toto cordis affectu tibi ipsi, Venerabilis Frater, cunctisque Clericis Laicisque fidelibus tuæ curæ commissis peramanter impertimur.

Datum Romæ apud S. Petrum die 13 Februarii Anno 1860. Pontificatus Nostri Anno Decimoquarto.

Pius PP. IX.

Venerabili Fratri, Thomæ Episcopo Suthwarcensi.

APPENDIX XIII.

Exposition of the Most Blessed Sacrament with Prayers for His Holiness.

Thomas, by the grace of God and favour of the Holy Apostolic See, Bishop of Southwark.

Witnessing with gratitude and emotion the ardent desire of both Clergy and people to offer earnest supplications before

the Throne of the Lamb, to the end that He may be pleased to protect and strengthen His Vicar upon earth in the calamities which afflict him, we consider that, through the Exposition of the Most Blessed Sacrament, our hearts and the hearts of our brethren in future times will be always united in His Sacred and Adorable Heart, and will be allowed to plead powerfully and efficaciously for His Church. In order to satisfy this pious and eager desire, we allow and ordain that on the days appointed, from the end of the last Mass until Benediction, the Exposition of the Most Blessed Sacrament shall take place in the Churches and Chapels named in the following list. Where the Exposition takes place in the form of the Forty Hours' Prayer, the Exposition will be begun, continued, and ended, according to the Rubrics, and will not be limited to the hours between Mass and Benediction. From the following list, the Exposition, which is permitted or prescribed by the Rules of various Religious Communities, has been omitted in order that it may not be supposed that their Chapels are opened to all on the days appointed for the same; but they have been most anxious and most fervent in uniting their prayers with the prayers of the rest of the faithful for our Holy Father Pius IX., that the Lord may guard him and give him life and happiness, and may not allow him to fall into the hands of his enemies, but may give him consolation in proportion to his sufferings, and the return to the ways of Truth and Justice of the children who have wandered from the Fold.

Given at St. George's, on the Third Sunday of Lent, MDCCCLX.

L. † S. ✠ THOMAS, Bishop of Southwark.

The necessary variations of the Sundays after Pentecost will affect various Churches, in which the Exposition will be

sometimes after the Epiphany, and sometimes just before Advent.

First Sunday in every month—Our Lady of Dolours, Peckham, and St. Elizabeth's, Richmond.

First Sunday in January—St. Thomas of Canterbury, Wandsworth.

Epiphany—St. Joseph's College, Clapham.

Sunday within the Octave of the Epiphany—St. Mary Magdalene, Mortlake.

Second Sunday after the Epiphany—Our Lady, East Hendred.

Third Sunday after Epiphany (or last but four after Pentecost if there be no Third Sunday in the year)—St. John's, Portsea.

Fourth Sunday after Epiphany, or last but three after Pentecost—St. John Baptist's, Burton Park.

Fifth Sunday after Epiphany, or last but two after Pentecost. —Immaculate Conception, Rotherhithe, or St. Thomas of Canterbury, Newport.

Sixth Sunday after Epiphany, or last but one after Pentecost. —St. Marie's, Ryde.

St. Joseph, St. Joseph's Newbury.

Sunday after St. Joseph, Southampton.

Septuagesima Sunday—St. Mary and St. Joseph, Lymington.

Sexagesima Sunday—St. Joseph's, Newbury.

Quinquagesima Sunday—Our Lady of Victories, Clapham, and St. Thomas, Jersey.

Lent, I—St. George's Cathedral, and St. Francis', Crawley.

„ II—St. Anne's, Alderney; St. Mary's, Ham.

„ III—Assumption, Deptford, and St. Elizabeth's, Richmond, and St. Francis, Maidstone.

Lent, IV—St. Mary's, Gosport; St. John's, Brighton; St. Mary's, Woolhampton; St. Peter's, Woolwich; and St. Joseph's, Guernsey.

„ Passion Sunday—Our Lady Star of the Sea, Greenwich; St. Mary's, Webb Street; St. Joseph's, Havant.

Festival of the Seven Dolours—Our Lady of Dolours, Peckham.

Sunday within the Octave of St. Joseph—St. Joseph's, Southampton.

Palm Sunday—Most Holy Trinity, Bermondsey.

Easter Sunday—Convent Chapels.

Sunday after Easter—

„ I—St. George's, Buckland.

„ II—St. Richard's, Slindon.

„ III—St. Mary's, Croydon.

„ IV—St. James', Reading.

„ V—St. Joseph's, Reigate; Immaculate Conception, Rotherhithe.

Ascension Sunday—St. Mary's, Woolhampton.

Sunday within the Octave—St. Thomas of Canterbury, Newport.

Pentecost—St. Augustine's, Ramsgate.

Trinity Sunday—Most Holy Trinity, Bermondsey.

Corpus Christi—Our Lady of Dolours, Peckham; and St. Mary's, Ham.

Sunday after Pentecost II—St. Charles', Weybridge; St. Peter's, Woolwich; St. Augustine's, Tunbridge Wells; Our Lady, West Grinstead.

„ III—St. Edmund's, Abingdon; and St. James's, Reading.

„ IV—St. Mary's, Melior Street.

„ V—St. John Baptist's, Clewer.

„ VI—St. Peter's, Winchester.

„ VII—St. Thomas's, Canterbury.

Sunday after Pentecost VIII—St. John's, Gravesend.

„ IX—St. Thomas of Canterbury, Cowes.

„ X—St. Thomas of Canterbury, St. Leonard's.

„ XI—St. Thomas', Jersey.

„ XII—St. Peter's, Jersey.

„ XIII—St. Mary's, Ham.

„ XIV—St. Mary Magdalene's, Mortlake.

„ XV—Our Lady of Dolours, Peckham.

„ XVI—St. Marie's, Ryde.

„ XVII—St. Joseph's, Havant.

„ XVIII—St. Raphael's, Kingston.

„ XIX—St. Philip Neri's, Arundel.

„ XX—St. John's, Brighton.

„ XXI—St. Augustine's, Ramsgate.

„ XXII—St. Anne's, Alderney.

„ XXIII—St. Mary's, Croydon.

Third Sunday of October—Most Holy Trinity, Bermondsey.

First Sunday of November—St. Joseph's, Guildford.

Festival of the Immaculate Conception—Our Lady of Dolours, Peckham; and St. Mary's, Ham.

Advent, I—St. Elizabeth's, Richmond.

„ II—St. George's Cathedral; and St. Richard's, Chichester.

„ III—Our Lady's, Chiselhurst.

„ IV—St. Joseph's, Southampton.

Christmas Day—Convent Chapels.

Sunday after Christmas—St. Joseph's, Guernsey.

August 2—Our Lady of Dolours, Peckham.

October 5th or 6th—St. Francis', Crawley.

The Clergy are exhorted to arrange with the Bishop and with the Clergy of other Churches for an exchange of Sundays if the Sunday appointed shall not suit at any time.

APPENDIX XIV.

Epistola S. C. ad Episcopos super integritate vini in Missa adhibendi.

Illme ac Rme. Dne.

Ex novis humani ingenii inventis, quibus ætas hæc nostra ceteris antecellit, etsi commoda plus quam mediocria percipiantur, eorum tamen occasione, abusus non pauci, iique in rebus gravissimis occurrere deprehenduntur. Cum igitur ex chimicæ progressibus eo ventum sit, ut multa in naturæ similitudinem componantur aut conficiantur, contingit frequentissime, ut in regionibus præsertim uvarum penuria laborantibus, vina quædam fabricentur, quæ musto ex uvis expresso minime constant. Hinc vero plures per Ecclesiam Antistites talia recenter edere decreta debuerunt, quibus vini artefacti usus prohiberetur omnino ab altaris ministerio, quo videlicet Divini Sacrificii securitati, ut par erat, consuleretur. Quam quidem in rem, sicut in ipsa Urbe Emus Sanctitatis Suæ Vicarius quædam adsignavit loca, ubi vinum de vite tamquam tale recognitum, ab Ecclesiarum Rectoribus aliisque Sacerdotibus emi posset, ita aliis in locis ea Episcopi in eumdem finem statuerunt, quæ pro sua prudentia expedire judicarunt. Porro vel in ipsa America, res tanti momenti Episcoporum vigilantiam non effugit, ideoque notum est Sacræ huic Congregationi Decreta quædam in Provincialibus Conciliis fuisse condita, ut caveretur ne quis vinum artefactum in Missæ Sacrificio adhiberet. Quandoquidem vero hisce non obstantibus, nuper à SSmo Domino Nostro petitæ fuerint sanationes, super obli-

gationibus Missarum, in quibus bona fide vinum arte confectum fuerat adhibitum idcirco comperuit Sanctitas Sua Antistitum curas aut Decreta finem intentum haud plene atque ubique locorum fuisse consecuta.

Quæ cum ita sint, jussit Beatissimus Pater, ut vigilantia omnium ac singulorum Antistitum et Vicariorum Apostolicorum à S. Congregatione Christiano Nomini propagando præposita dependentium (præsertim illorum locorum in quibus vites vel parum vel nullo modo coluntur), suo nomine excitaretur ad eas edendas præscriptiones vel cautiones Sacerdotibus præscribendas, quibus omne nullitatis periculum a Sacrificio Altaris, quod supremus est religionis actus, penitus arceatur.

Quod quidem dum ad mentem SSmi D. N. Amplitudini tuæ significare non prætermitto, Deum precor ut Te diu sospitem, servet incolumemque.

Datum Romæ ex Ædibus S. Congregationis de Propaganda Fide die 10 Martii 1861.

Amplitudinis Tuæ
Uti frater addictissimus
Al. C. Barnabò, Præf.
Cajetanus Archepus Theb: à Secr.

APPENDIX XV.

Instruction on the Concursus for Vacant Canonries, March, 1860.

After the lamented death of the Very Reverend Richard North, Canon Theologian of our Cathedral, the Concursus ordered by the first Provincial Synod of Westminster, in order

that his successor might be regularly named, was to have been held on the first of March. As it was then stated that some of the Clergy had misunderstood the Notice of the Concursus, the only candidate, who had complied with the conditions described in the Notice, asked leave to withdraw his name for the purpose of allowing other candidates to appear in another Concursus. Wherefore, we have published another notice in our Cathedral, by which all candidates are required to furnish their papers, and to ask leave to compete in the Examination, which is to take place at twelve o'clock precisely, on the twenty-second day of March, in the Presbytery of St. George's.

In order to prevent any further misapprehension, we wish to lay before you, in a few paragraphs, the information which you can examine at your leisure in the Decrees of the Sacred Council of Trent and of our first Provincial Synod, in the fifty-seventh Institution of Benedict XIV, in the works of Bouix *de Capitulis* and *de Parocho,* and in a little tract published in 1854 by the Rev. John Morris, S.J., under the title of *Praxis Concursûs.* It must be premised, that although the Concursus, which we are about to describe, is of obligation, the method of conducting it, laid down by Benedict XIII in his Constitution *Pastoralis* of the year 1725, is not binding out of Italy; and we must, therefore, study the principles drawn from this Constitution, and from the description of the Concursus for parishes given by the Sacred Council of Trent (*Sess. xxiv. c.* 18), by S. Pius V (*In conferendis* of May 16th, 1567), by Clement XI (*Instructio S. C. Concil.* January 10th, 1721), and by Benedict XIV (*Cum illud,* n. 68).

Pope Alexander III, by the eleventh Canon of the Third General Council of Lateran held in 1179, determined that a Master should be maintained in every Cathedral, for the purpose of affording gratuitous instruction to the Clerks of the

Cathedral and to poor Scholars; and in the next General Council of Lateran celebrated in 1215, Innocent III confirmed this Decree, and ordered that in every Metropolitan Church a Theologian, with a sufficient Prebend, should instruct the Clergy and others in the knowledge of the Sacred Scriptures, and in the care of souls. The Council of Trent, Sess. v. c. i., *de Ref.*, extended the decree of Innocent III to all Cathedral Churches, to Collegiate Chapters in important places, and to Monasteries. The Brief of November 19th, 1850, empowered the Bishops of the Province to erect their respective Chapters (I. West. 125), and after the Rescript of April 21, 1852, had provided for the selection of the Cathedral or pro-Cathedral Churches, another Rescript of the same date explained the duty of naming a Theologian and Penitentiary, in the first instance without Concursus, in each Chapter (ibid. p. 129). By our letter of July 2, 1852, we erected our Cathedral Chapter, and named as Penitentiary the Very Rev. Mark Aloysius Tierney, and as Theologian the Very Rev. Richard North.

The Rescript of 1852 had not defined the mode of electing their successors, and had said generally that these were to be appointed *ad tramites Sacrorum Canonum*, but the Holy See had in former instances, and very recently in the Concordat of 1851 with Spain, intimated so clearly that it was desirable to name the Theologian and Penitentiary by Concursus, that the first Provincial Synod made the following Decree: "Vacante canonicatu Theologali vel pœnitentiario, concursus erit habendus inter eos qui licentiam sui episcopi habuerint ad concurrendum, et ab episcopo loci fuerint admissi, ut ex approbatis in Concursu S. Sedes vel episcopus eligat magis idoneum. Alii jam canonici possunt concurrere, si fuerint rite admissi." (I. West. 95.)

From these words, it is evident that after the Bishop has given notice of the Concursus, it is open to all the canons and

to priests of his own and of other Dioceses, to offer themselves as candidates for the Examination which it implies. Some erroneously suppose that the words, "admitted by the Bishop," mean that he is to select the candidates; but their meaning is, that whilst all are free to offer themselves, only those are to be examined to whom he is willing to grant admission to the Concursus. All candidates are to be treated as if they were unknown to the Bishop or to his Examiners, and are to be judged fit or otherwise for the vacant canonry according to the certificates which they produce, and their success in the Examination. The nomination of the Theologian or Penitentiary will suppose therefore the following acts:—1. Notice of the day, hour, and place of Concursus; 2. That before the day, and on this occasion on or before the 17th instant, every one who wishes to compete will send Certificates, *e.g.* of his success in any public or private Examination at College, of his nomination as professor, missionary, preacher, confessor, doctor, &c., and will ask the Bishop of the Diocese, in which the Concursus is to be held, to admit him amongst the candidates; 3. A paper from the Bishop admitting the applicant to the Concursus; 4. A Summons to four or more Examiners, Synodal or others, to be present on the appointed day; 5. The examination, and its result. Afterwards will take place, at a convenient time, the appointment of the new Canon, who must subsequently be duly installed, and upon installation, make the Profession of Faith of Pius IV before the Bishop, and before the Chapter.

In the hope that any who may feel disposed to undertake the duty of giving lectures upon the Scripture, or upon points of Dogmatic Theology *(Concil. Trid. ubi supra)* will freely and willingly send their certificates at the appointed time, we proceed to describe the Examination itself. Each Examiner

will have brought with him three Moral Cases, clear and definite, and not admitting of any but a direct and single answer or solution; and before the candidates are called, three of the cases will be drawn by lot, and a text of Scripture, with a subject for a Sermon upon it, will be similarly chosen. A summary of the certificates (forwarded on or before the 17th), and describing the merits, qualities, and other requisites of the candidates, will be given to the Examiners. Each candidate will be asked to explain orally some point of doctrine extracted from the Holy Fathers, from the Sacred Council of Trent, or the *Catechismus Romanus;* and after all have answered to their names, they will be allowed an hour and a half for the preparation in the Latin Language of their solution of the three Moral Cases already mentioned. It is scarcely necessary to mention that all must write without the use of books, in the same room, which no one must leave until he has finally, at or before the end of the third half-hour, handed his solution of all the cases, written and signed by himself, to the Secretary of the Examination. Another hour will be allowed for the composition in the English Language of a short sermon upon the text and subject assigned to the candidates, and at, or before the end of the hour, the Sermon written and signed by the candidate must be delivered to the Secretary.

The Secretary will sign the papers delivered by the respective candidates, and will pass them to the Examiners, by each of whom, as well as by the Bishop, the papers must be again signed, in order that they may be identified in case of an appeal being afterwards entered by any of the writers.

The four papers (three of Cases and the Sermon) will be read aloud by the Secretary before the Bishop, in the presence of the writer of them and of the Examiners, who, after the candidate has withdrawn, will, by secret votes, give their

judgment upon his several papers, affixing thereto the number of marks fairly earned by him, and without comparing his papers with the papers of his competitors. The votes may be negative, whilst each favourable vote will be divisible into two half-votes, as shown in the following table:—

	CASES.			SERMON.	REQUISITES.	TOTAL.
	I.	II.	III.			
Titius.	4	3½	2	1	4	14½
Franciscus.	3	4	2½	3½	2	15
Herminius.	1	½	—	½	½	2½
Cyrillus.	4	4	4	4	4	20

The voting upon the requisites or qualities of each Candidate will not take place until all his papers have been read. As soon as the result of the papers has been noted by the Examiners, they will proceed to give their votes, secretly as before, upon the Requisites; and these votes, which may be wholly negative or favourable, or semi-favourable, must be reckoned in the total for or against each Candidate. If the Examiners are four in number, the whole number of favourable points cannot exceed 20, as shown in the case of Cyrillus, and of this number 10 will be the half. If the Examiners are five, the votes cannot exceed 25, and the half must be 12½. In the first instance, 10½ will form the absolute majority, and in the second instance, 13 will be required to form it. The Candidates who have thus, or by the casting vote of the Bishop, attained an absolute majority of the votes, are declared to be approved, and receive a document stating that such has been the result of the Examination. From the number of those approved, the Holy See, in the cases which we are about to explain, or the Bishop will select the most

deserving, and will issue Letters of nomination in due course. The papers will be then sealed up and placed in the Bishop's Archives, from which they are never to be taken save for the purpose of being sent to the Archbishop, if an appeal be lodged against the judgment of the Examiners.

As the death of the late Canon Theologian took place in the month of February, it will not be necessary to forward the result of the Concursus to the Holy See. You are well aware that certain benefices are said to be affected to the Pope, whilst others are reserved to him in the Corpus Juris, in the Extravagantes, and in later Constitutions. In addition to such reservations, the Pope is accustomed, on the day after his election, to confirm the *Regulæ Cancellariæ*, which contain other reservations of his right to appoint to benefices falling vacant under certain conditions. The IX. Rule, first published by Martin V. in the Council of Constance, reserves to the reigning Pope the right of nominating to all benefices falling vacant otherwise than by resignation during the months of January, February, April, May, July, August, October, and November. But, as a reward for his fidelity in observing the law of residence, a Bishop may obtain an Indult which secures to him the right of nominating to all benefices not otherwise affected or reserved, in the months of February, April, June, August, October, December (Bened. XIV, *Ad universæ*, Sept. 3, 1746). This Indult of Residence was granted to us in June, 1852, and as we are at this moment in residence, we are allowed to nominate the next Canon Theologian (II. West. 73), since his Canonry was not subject at the time of his death to any reservation even to that contained in the *Regula IX de Mensibus*. Thus, *e.g.*, if the vacancy had occurred in consequence of the promotion of the last holder of the Canonry to the episcopal dignity, the right of nominating a priest to fill it would have been reserved to

the Holy See, even in the six episcopal months, by the Extravagant *Ad regimen* of Benedict XII.

The position, therefore, of our Chapters may be thus briefly described. The Pope names to the dignity of the Præpositura by the fourth of the Rules of the Chancery, and he names to all Canonries which are reserved to his nomination by the IX. and by other rules, or by the Canons, Extravagantes, or later Bulls. The IX Rule leaves to the Bishop the nominations which occur in March, June, September, and December, and in these months the Bishop may name to unreserved and unaffected Canonries, with this exception, that the Theologian and Penitentiary must be named after a Concursus, and with the further exception that during these four months every alternate nomination to other Canonries supposes the presentation of three names by the Chapter. An Indult of Residence adds to the number of episcopal months, and in the six months thus belonging to the Bishop, if resident, every alternate nomination will rest with him absolutely, whilst in the others the Chapter must forward one, two, or three lists of three names, from which the nomination is to be made if the names are otherwise suitable. (I West. 129.)

From this explanation, you will understand that every one of the Secular Clergy of our Diocese is free to ask to be admitted to this examination or Concursus; and although one only can obtain the vacant Canonry, it will be according to the wish of the Church if other good and learned Priests prove their readiness to lecture upon Scripture and Theology, and to discharge the other duties of Canon Theologian in our Cathedral Chapter.

WHEN THE BISHOP HAS NO INDULT OF RESIDENCE.

Papal Months.	*Episcopal Months.*
January.	March.
February.	June.
April.	September.
May.	December.
July.	
August.	
October.	
November.	

WHEN THE BISHOP HAS OBTAINED THE INDULT OF RESIDENCE.

Papal Months.	*Episcopal Months.*
January.	February.
March.	April.
May.	June.
July.	August.
September.	October.
November.	December.

St. George's, March 4, MDCCCLX.

APPENDIX XVI.

Instruction on Duplication.

The questions, which have been addressed to us since the Diocesan Synod, render it necessary for us to collect into a few pages, various decisions of the Holy See on the subject of Duplication. These decisions are chiefly to be found in the celebrated Constitution, *Declarasti*, directed by Benedict XIV to the Bishop of Huesca, March 16, 1746, and in the Decrees of the S. Congregations of Rites, March 11, 1858, and of the Council, September 25, 1858.

If arguments were wanting to show the filial submission of our forefathers to the Apostolic See, many could be drawn from the replies of the Popes to the cases presented for their consideration by English Bishops, which have been incorporated with the other Decretals, and are now the law of the Universal Church. In early times, the privilege of celebrating Mass several times in the same day, which is now confined to Christmas Day, and, for some Kingdoms, is still extended to All Souls' Day, applied to various solemn days during the course of the year. (Bened. XIV de Festis part 1, n. 665.) But, in the eleventh century, it became a question with learned men whether this privilege ought not to be diminished, and at first it was held to be lawful, such was the charity of those ages of faith towards the Holy Souls in Purgatory, to offer a second Mass for the faithful departed, and one of the festival of the day. (Alexander II cap. *Sufficit, de Consecrat. dist.* 1.) But in the year 1212, the Bishop of Worcester doubted whether this custom would be sanctioned by the Church, and in answer to his question, the great Innocent III issued the Canon *Consuluisti* which established the rule on the

subject of Duplication. His words are, "Excepto die Nativitatis Dominicæ, nisi causa necessitatis suadeat, sufficit sacerdoti semel in die unam Missam solummodo celebrare." "When the Pope," says Benedict XIV *Declarasti*, "here used the word *sufficit*, he commanded the clergy not to say Mass oftener than once in the day; since," as Innocent observes, "he is indeed happy who says one Mass worthily."

Notwithstanding this prohibition, he was aware that in some places it might be impossible to meet the wants of the faithful, and he therefore allowed a priest to say a second Mass whenever necessity required it. Theologians endeavoured to discover the probable cases in which necessity might be supposed to arise, but it is now held that the only case in which such necessity as Innocent admitted exists is, when on a day of obligation, a considerable number of persons could not fulfil the duty of hearing Mass, unless the same priest were allowed to duplicate. After quoting a passage from the treatise *de Sacrificio Missæ*, in which Benedict XIV disposes of the other cases imagined by former writers, Bouix adds,: "Hence, abstracting from cases, which may arise in heretical or infidel kingdoms (as, for example, when the fear of death compels the faithful to attend at Mass in small bodies, and not all at the same time), and for which cases Missionaries receive special faculties, the only practical case that now remains is when the people, or a great part of the people, would be deprived of Mass if the parish priest were not allowed to celebrate a second Mass." (De parocho p. IV c. 6.) These words are almost identical with the words of the vote of Zelada, in the Decrees of the S. Congregation of the Council, August 20, 1768. The severity with which the necessity is interpreted, will be evident to every one who considers the decisions of the Church and the opinions of Theologians with reference to it. If a prince or a bishop could not otherwise

hear Mass, might not a priest duplicate? Benedict XIV replies in the negative. Might a second Mass be said for the purpose of giving the nuptial blessing to a Marriage? Cardinal de Lugo says, that it would be much better to let the marriage take place on the day previously named; and to defer the blessing to the next day. But, if it be more convenient *ex. g.* in a convent or parish, to have Masses at regular hours on the Sunday, is it wrong for the priest to say a second Mass at one of these hours, although the flock, with the exception of a few persons, could be accommodated (there or elsewhere) without such duplication? The S. Congregation of Rites condemns the custom of duplicating in this case, as an abuse which the Bishop is bound to prevent. (Rescript to the Bishop of Amiens, May 22, 1841, Gardellini, n. 4915.) In America, it was thought that an early Mass might be said in order to satisfy the devotion of persons who were afraid of growing faint before the hour of Communion, or for the sake of the Sisters of Charity, who were unwilling to recite the form of renewing their vows at the parish Mass. The learned Archbishop of Baltimore does not consider either of these a case of necessity *(de celebranda Missa, c. 2)*. The feeling of the Church is still more clearly shown by the penalties inflicted upon those who had duplicated without necessity. Suspension, a fine, imprisonment, exile, are amongst them, and some authors believe that a priest celebrating twice without a sufficient cause would incur irregularity. *(Analecta Juris Pontificii* of 1860, col. 1349.)

Without, however, entering upon this point, it is certain that the necessity which would justify duplication, must be examined by the Bishop, and that it ceases whenever a priest is at hand who is fasting, and who is able to say the second Mass. "If a rector has two parishes, and a priest is found who can celebrate Mass, it is quite unlawful for the rector to

say a second Mass, since the presence of the other priest meets the necessity of the flock." (*Declarasti*, Sect. *Quamvis Tui præterea.*) In our large towns, a priest sometimes enters the Church unexpectedly on the Sunday after the priest of the Mission has said the first of his two Masses, and as the necessity for duplication at once ceases, the priest so entering must wait to celebrate Mass at the hour at which the local priest would have celebrated his second Mass. As this case easily arises, it is important that the priest, where the duty of applying Mass *pro populo* exists, should always apply the first Mass which he offers on the Sunday for this intention, lest he should, by the arrival of a brother priest, be prevented from saying a second Mass on that day. Indeed, it is always desirable that the Mass *pro populo* should be the earliest Mass lest the sudden illness of the priest or of one of his flock should prevent him from saying Mass at a later hour.

2. But in allowing the bishop to pronounce upon the necessity of a second Mass, the Holy See lays down certain rules which he cannot disregard. He must not grant the permission for a Mission in general, but must define the priests who are to exercise it; and again, to these priests, it must not be granted as a privilege or favour, but solely for the sake of securing Mass to the people on a day of obligation urther, amongst the priests, those of well-known zeal and prudence are alone to receive the permission, and only for a short period. These are the words of the Indult conceded to the Bishops in England, and even where they use the power given by the Decretal of Innocent III, the bishops must respect the limitations described in the Indult, which are drawn from the authoritative explanation of the Decretal given by the courts. "Let the bishop," says the Indult, n. 23, "take care not to use his power of celebrating Mass twice in the day, save very rarely, nor unless the causes authorizing him to use it are of

the gravest kind, and herein his conscience is strictly charged. If it should seem right to him to allow others to say a second Mass (in virtue of this Indult or under other Indults), it is laid seriously upon his conscience that he shall grant it to a few only, and those few must be priests of very mature prudence and zeal, and such as are absolutely necessary, nor must the leave be granted for every place, but only for places where grievous necessity requires its use, and only for a short time." The very precise terms of this Indult explain the reason why we have been accustomed to name the priests who are allowed to duplicate at each Mission, why we have limited the duration of their leave to three months, and why we require priests who exchange places on a Sunday to consider their leave for duplication limited to their own churches, and not transferable to the church in which they accidentally celebrate. The terms of this Indult will further explain the decree of the Second Provincial Synod of Westminster, which forbids a priest to leave his own church even for one Sunday without the bishop's permission. If the necessity, which has already induced the bishop to sanction duplication, is still in existence, and a priest suddenly discovers that the leave granted to him has expired, and he cannot obtain in time a renewal of it, he may say a second Mass for once, but must write again to the bishop without delay. (Bouix, p. 467.)

Further, when a priest says two Masses, one of them must always be said without his receiving an alms for it, and in the following case both must be so said. For if he is a parish priest, he must say Mass *pro populo* without receiving an alms for it, (Benedict XIV, *Cum semper oblatas*,) and he must say the second likewise without an alms, since this condition is distinctly attached to the Decretal of Innocent. But if the priest is not bound to

apply his Mass *pro populo,* he can say one, and only one, of his Masses for an intention for which an alms may be received. If the priest bound to say Mass *pro populo* is very poor, and a benefactor requires him to offer a Mass on a Sunday or day of obligation, he must still avoid receiving the alms for the second Mass, and in this case he must take advantage of the eighth section of the Constitution *Cum semper*, in which Benedict XIV, after deciding that the Mass is to be applied for the people even by the poorest parish priests, since the obligation is *ratione officii et non propter redditus,* allows the bishop to grant a dispensation whereby the Mass of the benefactor may be said on the day chosen by him, provided the Masses *pro populo* be said within the week. All these points were decided by the S. Congregation of the Council, September 25, 1858, and are developed with his usual care and industry by the learned compiler of the *Analecta* in the volume for 1860. After we had explained them in the last Diocesan Synod, we found that some of our clergy had sometimes received an alms for the second (that is, for one or other) of their Masses on days on which they had leave to duplicate. For their sake, we presented the petition here subjoined to His Holiness, and received the dispensation which follows it. It will be observed that the Rescript does not apply to every priest, but solely to those who believe that they have received an alms for their second Mass, and that the rule of saying their second Mass without an alms is binding in all future cases upon all, unless the Bishop in a missionary country allows an alms to be received for it, according to an Indult granted to Missionary Bishops by Pius IX through the S. C. of Propaganda, Oct. 15, 1863. (By second Mass we mean the Mass said in virtue of an Indult of Duplication, whether it precedes the Mass *pro populo* or follows it.)

"Beatissime Pater. In Synodo Diœcesana Episcopus

Suthwarcensis exposuit doctrinam S. Congregationis Concilii sub die 25 Septembris, 1858, (Analecta Juris Pontificii anni 1860, col. 1350) prohibentis receptionem eleemosynæ pro applicanda secunda Missa à Sacerdotibus indulto duplicis Missæ celebrandæ munitis, cumque postea compererit plures Sacerdotes ex ignorantia hujus doctrinæ eleemosynam nonnumquam vel sæpius in vita accepisse: Episcopus enixè rogat, ut Sanctitas Vestra benigne dignetur, prout in eadem causa legitur, omnibus, Sacerdotibus Suthwarcensi qui id fecerint absolutionem tribuere quoad præteritas Missas, celebrata una Missa à singulis juxta intentionem benefactorum, pro quibus ita celebraverint, firma manente lege contra receptionem eleemosynæ in casibus futuris. Quare, &c.

"Ex Audientia Sanctissimi habita die 18 Julii, 1861. Sanctissimus Dominus Noster Pius Divina Providentia Papa IX. referente me infrascripto S. Congregationis de Propaganda Fide Cardinali Præfecto, benigne annuit pro gratia juxta petita.

"Datum Romæ ex Aedibus S. C. de P. F. die et anno ut supra.

"Gratis sine ulla omnino solutione quocumque titulo.

"*(Subscript.)*

"Al. Card. Barnabò, Præf."

The following are the decisions referred to in the preceding petition of July 18, 1861:—

I. An parochus qui duas parochias regit, et ideo bis in die celebrat, utrique parochiæ suam missam applicare teneatur, non obstante reddituum exiguitate?

II. An parochus qui una in eademque parochia bis eadem die celebrat, utramque missam populo sibi commisso gratis applicare omnino teneatur?

III. An vicarii aut alii sacerdotes curam animarum non

habentes, si quando bis in die celebrent, ut fit quandoque, seu ut numero sufficienti missæ in ecclesia parochiali celebrentur, seu ut hospitalia, carceres, sanctimonialium conventus missa non careant, secundam et ipsi missam populo gratis applicare teneantur?

IV. An et quomodo concedendum sit parochis qui diebus Dominicis aliisque festis bis celebrant, ut unius missæ liberam habeant applicationem et stipendium pro ea recipere valeant?

V. An et quomodo idem concedendum sit sacerdotibus curam animarum non habentibus quoad utramque missam?

VI. An et quomodo concedenda sit absolutio quoad præteritum?

Die 25 Septembris, 1858, S. Congregatio ad supradicta dubia rescripsit:

Ad primum:—Affirmative.

Ad secundum:—Negative, firma prohibitione recipiendi eleemosynam pro secunda missa.

Ad tertium:—Negative, quatenus curam animarum non habeant, firma semper prohibitione recipiendi eleemosynam pro secunda missa.

Ad quartum:—Negative, et Episcopus provideat ad formam constitutionis Benedicti xiv. *Cum semper oblatas* § 8.

Ad quintum:—Provisum in tertio.

Ad sextum:—Celebrata unica missa ab unoquoque, affirmative, facto verbo cum Sanctissimo.

3. When the second Mass is said at the same Altar, or at an Altar not far distant from the altar at which the first Mass was celebrated, the same Chalice must be used. But when the Masses are to be said in different places, a priest may follow the Instruction of the S. Congregation of Rites of March 11, 1858. Until that time, a priest who had received leave to duplicate was obliged to carry the Chalice with him, and to use it for both Masses, (S. R. C. in Ebusitana, Sept. 16, 1815.) By

this Instruction His Holiness has allowed a second Chalice to be used in Churches standing apart, *dissitis.* We, therefore, give a translation of the Instruction, referring to the original text which is printed in the *Ordo.*

"When it is the duty of a priest to celebrate two Masses on the same day, each at a different place, he must be most careful in the first Mass, whilst he is receiving the Chalice, to exhaust it (sorbeat). He must then place the Chalice upon the Corporal, cover it with the Pall, and, with his hands joined and standing in the middle of the Altar, say: *Quod ore sumpsimus, &c.*, and afterwards he must proceed to wash his fingers in a vessel of water, saying, *Corpus tuum, &c.*, and to wipe them. Next, he must remove the Pall and cover the Chalice still remaining upon the Corporal, in the usual way, viz.: first with the linen Mundatory, then with the Paten and Pall, and lastly with the Veil. After this he will continue the Mass, and, having finished the last Gospel, he will return to the middle of the Altar, and, uncovering the Chalice, examine whether or not any drops, as often happens, have collected themselves at the bottom. For although the sacred species may at first have been carefully exhausted, nevertheless, while the Chalice is being received, some small particles, which are around the inside surface of the Chalice, flow upwards, and do not return to the bottom until it has been replaced upon the Corporal. If then any drop should be found remaining, it must be next carefully received, and from that same part from which the sacred species had been before taken. This should on no account be omitted, because the sacrifice morally lasts so long as any of the species of wine still exists, and it is of divine precept that the sacrifice be completed.

"In the next place, the Priest must pour into the Chalice, at least as much water as he had previously poured wine into it, and, having moved it round, must pour it into a vessel pre-

pared for the purpose, from that part from which he had previously received. He must then wipe the Chalice with the linen Mundatory, and, having covered it, as is usual at other times, retire from the Altar.

"After the Priest has taken off the Vestments, and made his thanksgiving, he will according to the various cases that arise, *either* keep the water which he had poured from the Chalice into a separate vessel after his Mass, and add it to the second ablution when he celebrates Mass in the same place on the following day; *or* (if he is not to say Mass next day at the same place,) he will take it up with cotton or tow, and burn the same; *likewise* he may leave the water in the Sacristy until it has been dried up, *or* he may pour it into the piscina.

"As the Chalice, with which the priest celebrated the first Mass, is now purified, if he requires it for another Mass, he can take it with him; otherwise he can use a different Chalice for the other Mass." (March 11, 1858.)

It is evident from this decree, and from the Rubric of the Missal for Christmas day, "abluat digitos in aliquo vase mundo," that water only is to be used by the priest who is to duplicate when he washes his fingers after the Communion of the first Mass. At the Postcommunion of this Mass, the Corporal is not to be partially folded, but is to be left spread out. (Indeed, to leave one-third of it folded at the beginning of Mass is blamed by the words of the Rubric, *extrahit corporale quod extendit.*)

Before we conclude, it may be useful to ask whether it would be in the power of the Bishops of England, where the festival of St. Patrick is not of obligation, to allow the Clergy to duplicate on a day so justly dear to the many Catholics whose ancestors received the faith through his apostolic zeal? The answer may be given in the words of the S. Congregation of the Council in *Argentinen,* September 17, 1859. "Whenever,

in the case of necessity, the parish Priest or Rector is allowed to duplicate, the leave seems to apply only to Sundays and days of obligation on which the faithful are bound to hear Mass, and it cannot be extended to those festivals on which the precept of hearing Mass is not now in force. This S. Congregation ordered this rule to be observed in *Lingonen*, January 23, 1847, by adding the words *festis tantum de præcepto.*" (*Analecta*, 1860, col. 2241.)

APPENDIX XVII.

Regles sur les Mariages en Angleterre.

Les étrangers qui veulent contracter Mariage en Angleterre doivent d'abord s'adresser à leur Curé en France, ou ailleurs pour en obtenir les pièces suivantes qui sont absolument nécessaires :—

1. Un certificat attestant qu'ils sont libres de tout empêchement canonique.

2. Que leurs bans ont été publiés ou qu'ils en ont eu dispense.

3. La délégation du Curé de l'un au moins des époux qui autorise un Prêtre nommé par lui à bénir leur mariage en Angleterre. Le Curé pourra se servir de cette formule : " Ego infrascriptus Parochus Ecclesiæ *S. Petri* apud *Boloniam*, Diœceseos *Atrebaten* deputo et delego R. D. F. R. Sacerdotem Ecclesiæ S. *Francisci*, *Londini*, vel alium Sacerdotem ab ordinario dictæ Ecclesiæ eligendum, qui loco et nomine meo benedicat matrimonium contrahendum

in eadem civitate inter *Annam Barrett* hujus parœciæ et *Joannem Prince* parœciæ S. Josephi apud Lutetiam In cujus fidem, etc. Datum apud Boloniam die mensis anni 186 .

"L. † S. Josephus M. Parochus."

Outre les Certificats qui attestent l'absence d'empêchment et la publication des bans, les personnes domiciliées dans les pays Catholiques doivent ne pas oublier surtout de présenter cette remise, ou délégation de leur propre Curé puisqu' elles restent sous sa jurisdiction jusqu' à l' époque où elles aient acquis leur domicile ailleurs.

2. Avant de venir en Angleterre ils doivent s'assurer de tout ce que la loi de leur pays exige pour la validité et les effets civils de leur mariage, même quand il est contracté en Angleterre.

3. A leur arrivée en Angleterre ils doivent présenter les pièces énumérées plus haut au Prêtre de l'Eglise Catholique dans la paroisse duquel ils demeureront, le priant de les examiner, et si elles sont en règle, de publier leurs bans.

4. Mais la loi civile d'Angleterre défend aux Ecclésiastiques de célébrer un mariage, sous peine de nullité civile, et des travaux forcés pour le Prêtre qui l'aurait célébré, sans la présence de l'officier civil au moment du mariage. Cet officier civil porte le titre de *Deputy Registrar*, et pour obtenir sa présence la loi exige que les parties se présentent au bureau de son Supérieur le *Superintendent Registrar* du district civil où les parties demeurent. Les époux doivent lui déclarer qu'ils veulent se marier dans telle église Catholique qu'ils lui nommeront, et cette église doit être frequentée par l'un d'eux pendant le temps de son séjour en Angleterre. En outre, les époux doivent déclarer si leur intention est qui leur mariage (même après la publication des bans faite à l'église en France ou en Angleterre), soit célebré *par bans civils*, ou *avec dispense*

des bans civils. Si les époux ne désirent pas se marier de suite, ils doivent se présenter chez le *Superintendent Registrar*, après sept jours de résidence dans son district, lui donner leur noms, leur âge, leur domicile Anglais, et déclarer qu'ils veulent se marier *par bans.* En faisant cette déclaration ils doivent lui payer *un Shelling.* Aprés 21 jours, les époux doivent retourner chez lui, et en payant encore un Shelling, ils peuvent retirer son certificat qui autorise leur mariage. Au jour du mariage, le mari doit nécessairement présenter ce certificat, puisque sans cette pièce le mariage serait nul et défendu. Un ou deux jours avant celui fixé pour le mariage les époux doivent porter ce certificat au Prêtre ou au Sacristain de l'église Catholique où le mariage doit avoir lieu, le priant d'avertir le *Deputy Registrar* d'être prêt au jour et à l'heure qu' ils indiqueront au Sacristain. Les mariages ne peuvent être célébrés que de huit heures à midi. Au moment du mariage, le Deputy Registrar doit recevoir cinq Shellings de la part des époux, sans que le Prêtre reste pour cela privé de ses droits. Ainsi le mariage *par bans* suppose et exige *avant la célébration, Sept* jours de domicile avant le déclaration faite au Superintendent Registrar, et 21 jours après ; et que l'on lui donne un Shelling en faisant la déclaration et un autre en retirant son certificat. *Au moment du mariage*, outre le certificat du Superintendent Registrar et la présence du Prêtre, le *Deputy Registrar* et deux témoins sont encore requis. *Après le mariage Catholique* auquel le Deputy Registrar et les témoins assistent, le mariage civil a lieu en présence du Prêtre et des personnes dejà nommées à l'église ou dans la Sacristie ; et le Deputé en enregistrant le mariage reçoit cinq Shellings pour ses droits et deux Shellings et demi pour le Certificat du mariage.

Quelquefois, des personnes ne veulent pas attendre les 28 jours, préscrits par la loi dans le cas d'un mariage fair par

bans civils, elles doivent alors agir de la manière suivante. L'un des époux passe quinze jours dans le district de l'Église Catholique où le mariage doit être célébré, et au bout de ces quinze jours, il se présente au *Superintendent Registrar*, auquel il déclare qu'il veut se marier avec *N. N.* demeurant à . . . . . âgée de . . . . . ***sans bans civils***, et dans telle Eglise Catholique. (La dispense de bans civils ne détruit pas l'obligation des bans ecclesiastiques.) Le Registrar recoit alors deux Guinées, £2 2s. et pourvu que celui des époux, qui n'a pas complcté 15 jours de residence, ait été depuis un jour dans l'endroit où le mariage doit être célébré, il obtient après l'intervalle d'un jour entier ecoulé depuis la demande la permission de célébrer le mariage. Ainsi, si *A. B.* se présente au ***Registrar*** en chef ***Lundi*** il peut retirer son Certificat le ***Mercredi*** matin, et s'il l'a retiré à temps et a fait avertir aussi le Prêtre et le ***Deputy Registrar***, le mariage peut avoir lieu le Mercredi même. A l'occasion du mariage, il faudra présenter au ***Deputy Registrar*** le Certificat de son *Superintendent* et lui donner 12s. 6d., on recevant de lui un dernier Certificat.

Ces dépenses et ces conditions sont imposées par la loi Anglaise, et le Prêtre ne peut en obtenir dispense de l'autorité civile.

L'on comprend que ces ordonnances de la loi Anglaise sont en sus de celles de l'Église, et des règlements qu'elle a faits soit pour les bans ecclesiastiques soit pour la confession qui doit préceder le mariage, et autres conditions de la loi ecclesiastique, auxquelles les époux doivent se conformer. Les Catholiques ne peuvent pas se dispenser d'observer ces formalités civiles quoiqu'ils ne puissent par les approuver.

Traduction Française des paroles du Rituel pour le Mariage.

L'époux étant à la droite de l'épouse le prêtre demande :

N. N. Voulez-vous prendre *N*, ici présent pour votre légitime épouse conformément au rit de notre mère la sainte Eglise?

R. Je le veux.

Le prêtre demands à l'épouse :

N. Voulez-vous prendre *N.* ici présent pour votre légitime époux conformément au rit de notre mère la sainte Eglise?

R. Je le veux.

L' époux tenant la main droite de l'épouse, dit en suivant le prêtre ;

Moi *N.* si la sainte Eglise le permet, je vous prends *N.* pour mon épouse véritable pour vous avoir et vous garder à partir de ce jour, que vous soyez meilleure ou pire, plus riche ou plus pauvre, en maladie et en santé jusqu'à ce que la mort nous sépare. Et sur tout cela je vous engage ma parole.

Elle rétire sa main et puis reprend celle de l'époux en disant ;

Moi *N.* si la sainte Eglise le permet, je vous prends *N.* pour mon véritable époux pour vous avoir et vous garder à partir de ce jour, que vous soyez meilleur ou pire, plus riche ou plus pauvre, en maladie et en santé jusqu'à ce que la mort nous sépare. Et sur tout cela je vous engage ma parole.

L'époux met l' anneau avec de l' or et de l' argent dans la main droite de l' épouse en disant ;

Je vous épouse avec cet anneau, je vous donne cet or et cet argent, je vous fais l'hommage de ma personne et le don de tout ce que je possède.

Puis l' époux met l'anneau successivement sur le pouce et les trois prémiers doigts de la main gauche de la femme en disant ;
Au nom du Père, et du Fils et du St. Esprit. Ainsi soit-il.

APPENDIX XVIII.

Masses for Deceased Clergy.

The Holy Father by a Rescript of 22nd April, 1860, on the Petition of the Fathers of the 3rd Provincial Council of Westminster, has, for the quiet of conscience, annulled the agreement formerly entered into by the Secular Clergy, to say a Mass for all deceased brethren, absolving all who in good or in doubtful faith, have omitted to fulfil it, and has sanctioned the following arrangement, to remain in force until changed by another Provincial Synod.

1.—England is divided into two portions, the Southern one to comprehend the several Counties of the Dioceses of Westminster, Southwark, Newport, Clifton, Plymouth, Birmingham, Northampton, and Nottingham; the Northern portion to include the Counties of the remaining Dioceses. Hence, in future, the custom of celebrating Mass for departed brethren is to be restricted to the Bishops (whether secular or regular), and secular Priests of the division to which the deceased shall have belonged, with the condition however that an exact Register shall be kept by the Priests in each Diocese, and that no one shall have any claim to the benefit of a Mass, who has not either personally or by proxy had his name inserted in the said Register, thereby binding himself to celebrate during his life one Mass for every Bishop and Priest inserted in the Register of the respective divisions, Northern or Southern.

2.—Priests who shall, for any cause, have been permanently transferred from one division to the other, shall also transfer

their name from the one Register to the other: they shall enjoy the suffrages of that division only in which at the time of death they are registered.

3.—Those who shall cease to belong to the jurisdiction of the Bishops of England, or who shall die under suspension, shall lose all claim to the Masses of their Brethren.

4.—The Priests of the English Colleges abroad, English Priests becoming Military Chaplains with Commissions requiring their absence out of England, and those who are attached to the Papal Court, may have the benefit of the Masses of the brethren, by inscribing themselves on the Register of their respective Dioceses.

The Holy Father has deigned to privilege all Masses said in virtue of the above arrangement.

APPENDIX XIX.

Use of Incense in the Missa cantata.

Most Holy Father, the Bishop of Southwark states that High Mass cannot be celebrated in several places of the Diocese, and therefore respectfully asks, alleging the examples of the concessions made to the Vicariate of Guinea and to the Diocese of Northampton, that the incensing may take place on Sundays and on the greater festivals at Mass sung by a Priest only without Deacon and Subdeacon.

Ex Audientia SSmi habita die 15 *Julii,* 1860.

SSmus Dominus Noster Pius Divina Providentia PP IX. referente me infrascripto S. Congregationis de P. F. Secretario

benignè annuit pro gratia in casibus necessitatis, nempe quando haberi non possint ministri Diaconus et Subdiaconus. Datum Romæ, etc. Gratis, etc.

CAJET. ARCHIEPUS THEBARUM A SECRETIS.

L. ✠ S.

APPENDIX XX.

The Bishops, at their Meeting, agreed to direct that the following prayers should be added to the usual prayers said in the Schools of their respective Diocese.

April 9th, 1864.

FOR BENEFACTORS.

V. Let us pray for our Benefactors.

R. Vouchsafe, O Lord, for thy Name's sake, to reward with eternal life all them that have done us good.

V. Let us pray for the faithful departed.

R. Eternal rest give to them, O Lord, and let perpetual light shine upon them.

APPENDIX XXI.

Instruction on Devotion to St. Joseph, 1863.

When the bishops were assembled at Pentecost last year, His Holiness spoke of the afflictions of the Church, and desired them to seek consolation and strength through the powerful intercession of St. Joseph. About the same time, he confirmed the Arch-Confraternity at Beauvais, which had already helped to extend devotion to this glorious Patriarch. A year before, he blessed the association of pious souls who had agreed to dedicate the whole year to him; and in the Brief granting Indulgences to the associates, he used these words: "We have it very much at heart that the faithful should offer constant honour to him who was the Guardian of Jesus and the faithful Spouse of the Immaculate Mother of God, and should truly copy his splendid virtues." As his festival is approaching, it is a duty to respond to the wishes of the visible Head of the Church, and to endeavour to increase devotion to St. Joseph. This duty is welcome to ourselves who have received so many favours from him; it is welcome to our Clergy, who rejoice in the increase of the love of St. Joseph in their flocks; it is welcome to our Religious Communities, who are always happy when his name is pronounced amongst them; and most of all, it is welcome to children, who listen eagerly to his praises, and are delighted to perform acts of humility, mortification, and other virtues for his sake. To their simple and affectionate hearts he is ever present as the foster father of Our Lord, to whom the Eternal Father entrusted His Divine Son, and to whom was taught and given

the affection with which He was to be honoured and received. Feeling every day the confidence that the care and tenderness of parents inspire, they know that in becoming a little child for our sake our Dearest Lord accepted their own age, and, with it, confidence in the guardianship of St. Joseph. They understand how faithful he was to his trust, and how anxious he was to discharge it in such a way as to remain himself unseen and unnoticed. He was the type of those earnest souls, who are described by his devout client St. Francis of Sales, and thus St. Joseph sought the God of consolations rather than the consolations of God. Eager to hail the coming of the desired of the eternal hills, he waited in silence until the bridegroom knocked in the deep midnight. But in that silence he had fed his lamp with the oil of charity and prayer, and had been praised by the Holy Ghost as the just man. Truly solicitous to love and adore our Lord, he began by loving and honouring her who was best qualified to teach creatures how to magnify Him and how to exult in His salvation. When he saw her hastening to the mountains to visit St. Elizabeth, he prepared to admire the charity of Him, whose humility would lead Him to the cottages of the poor, and to the cheerless homes of the sick and the sorrowing. When he could find no better resting place than the stable, he anticipated the deeper and more heroic poverty of Him who was to sleep in the manger, and was afterwards to have not where to lay His head. As grief is the portion of His favourite friends, the prophecy of Holy Simeon wounded the devoted heart of St. Joseph, and disposed him for the bitterness of their hurried flight into Egypt, and for the lingering suffering of years spent in that land of idols and superstition, where the psalms were hushed that spoke of the Messiah, of His perfections and His glory, and where the sacrifices were not offered, that prefigured the only clean and spotless sacrifice of the New Law. That pro-

phecy must have recurred to his mind, when he went with Mary from place to place, weeping during the three days of their Son's absence from them. He may have weighed its import when he saw the tears coming many and many a time to her eyes, as she looked upon her Son and thought of the ingratitude that was to repay His mercy and His redemption. He may have marked the sadness that passed over that Divine face, on which the Angels desired to look, when during their yearly pilgrimage to the Temple, Jesus accompanied them to the scenes that His passion was afterwards to render memorable. With that sublime conformity to His Will, and that entire submission to His wisdom, that had made him mute when the Angel gave him mysterious and obscure messages from above, St. Joseph did not ask wherefore Jesus walked amongst the olive trees, and stooped to taste the water of Cedron. He may have wondered why He stood over the city, and after contemplating its holy places, turned His eyes towards the steep and rugged hill that was not named by the prophets who had sung of Horeb, Sinai and Carmel. If Christians are holy in our days only in proportion to their union with Our Saviour crucified, the grace of meditating on His death and passion as they were revealed to the patriarchs, and were manifested by the actions of Jesus and the corresponding anguish of His Immaculate Mother, was abundantly granted to Joseph. Next to Mary, no one received so much glory through Our Lord's Incarnation, Infancy and Hidden Life as St. Joseph received. Spiritual glory depends upon a love of suffering, and therefore St. Joseph must, like Her, have honoured the Incarnation by adoring the majesty of Our Lord, seeking humiliation and shedding His Blood, in order that he might be ransomed and saved. We cannot tell how far the details of the passion were explained to St. Joseph, but as St. Theresa and all the Saints who have

most cherished devotion to him, have been most affected by thinking of the Crucifixion, the Cross must have been unveiled to St. Joseph when he considered their daily life and the mysteries to which it was so clearly the prelude. When we remember the sweetness with which Our Lord spoke of the flowers and of the trees, of the flocks that are led to fresh and wholesome pastures, we might be surprised that he should have forsaken the green fields and should have chosen the state and condition of a carpenter, if we did not recollect that it was the very life that would most constantly remind him of the Cross. St. Joseph did not witness the splendour of the Transfiguration or the triumph of Our Lord's miracles, and did not hear the surpassing eloquence of His discourses; but he watched with ever increasing emotion, the childlike simplicity and willingness with which He, whose hands had created the universe, worked at his side, year after year, so humbly and so faithfully, that when He began to teach, the Jews exclaimed, "How came this man by his wisdom and miracles? Is not this the Carpenter's Son?" (S. Matt. xiii. 55.)

It is recorded that St. John was beloved by Our Lord because of his innocence, and that therefore he was allowed to rest his head on the Sacred Heart during the Last Supper. But in His infancy, when they went to Egypt, our dear Lord often rested His head upon St. Joseph, and could not have chosen him as His guardian and as the Spouse of His Immaculate Mother, if the lily of purity had not been fresh and fragrant in His hand. When you of our flock who are parents, see the love of St. Joseph opening in the souls of your children, foster and cherish it, and accustom them to hear his sweet name, and to rejoice in his intercession, in order that he may keep the white robe of their baptism spotless, and may never allow its burning light to disappear.

Rachel lamented her children because they were not, and many parents must weep because through their neglect or ambition, or disregard of the advice and entreaties of the Church, their children are no longer worthy to have Jesus as their elder brother and Mary as their mother. But let those who are zealous for the tender flowers that are in their keeping, commend them to St. Joseph, and entreat him to protect them. When their days of Confession and Communion are returning, teach them to value his intercession, and to claim the powerful help which is never sought in vain by those who sincerely desire to offer the affection and homage of their repentance to Our Heavenly Father.

Most of those who hear these words earn their bread by their toil. They must gather around St. Joseph, and ask him to obtain for them patience, uprightness, piety, and care of every word that they hear or utter, in the hope that he may consecrate and hallow their labour by uniting their daily life with the daily life of Jesus, and make Him willing to invite them to work in His own vineyard.

Some, whose number is, through the Divine Goodness, increasing, of those whom we address, have forsaken friends and home, and have consecrated their hearts to their Heavenly Spouse in the religious state. In the stillness of their cloisters they have often sought for their Community, their sick, the poor whom they lodge, and the children whom they instruct, the favour of St. Joseph. To him, they have offered their aspirations for the conversion of souls, and he has gained mercy for them; to him, they have presented their desire of perfection, and he has gained for them the wish to imitate Mary; to him, they have appealed when temporal troubles seemed to threaten their peace, nay, the very existence of their undertakings, and in this very year we have had the clearest proofs of this gentle and fatherly solicitude for the

convents and schools of our diocese. It is time that our religious should preach on the house-tops the blessings and graces which St. Joseph has gained for them in secret. It is just that they should communicate to all the faithful their gratitude to St. Joseph and their reliance upon his intercession. It is right that they should endeavour to convey to a hard and unbelieving world the fervour and the faith that the imitation of St. Joseph, will secure for them. "It is not in vain," said His Holiness on a late occasion, "that God spreads over the Church ever more and more abundantly the spirit of prayer. Christians pray more and pray better; the supporters of the early Church, Mary and Joseph, are taking again in the hearts of men the place of which they ought never to have been deprived. The world will be again saved."

We are all hastening towards the end of life, and must find ourselves on our death-bed sooner than we are willing to expect. Amidst the struggles of that final battle, when our dearest friends will be our most cruel enemies, and will deceive us by concealing our real danger, we shall need the strength that human power cannot bestow. When we are weary, the image of St. Joseph, dying in the presence of Jesus and Mary, will give us hope and courage. When we are faint and weak, may he who carried Our Lord in His infancy, bring Him again to our hearts. Through his kindness, may a priest be at hand to bind up the wounds of our soul before we depart alone on our last journey, and find the enemy again ready to renew his attack. In our first lisping accents, we were taught to ask for the grace of final perseverance, and if we have prayed in earnest, Mary Immaculate will pray for us sinners at the hour of our death by coming with St. Joseph to cheer and help us.

But even if we did not need the mighty and soothing

prayers of St. Joseph, it would surely be our delight to honour his striking virtues of faith, obedience, silence, humility and ardent love of Our Lord, to proclaim his trusty guardianship of Mary, and to describe his greatness, his power, and his kingly dignity. We must all feel that we have been too remiss in our efforts to spread devotion to him; and in our wish to reflect his example in our daily life. Let us offer a pious Communion on his feast day or during the Octave, and consecrate to our Lord the deep and cordial offering of our gratitude for the intercession and protection which St. Joseph has exerted in our behalf, promising in return for them to meditate on his virtues, and to unfold their force and their excellence to our brethren. When we seek to gain the Plenary Indulgence which His Holiness has granted to all true and sincere penitents during his Octave, let us ask St. Joseph to obtain for the Church and her Chief Pastor the consolation of seeing the lost sheep returning to the Fold, and the hearts of children reconciled to their Father.

We pray that you may grow in grace and in the imitation of St. Joseph, in the Name of the Father and of the Son and of the Holy Ghost.

Indulgences for Devotions in Honour of St. Joseph.

Beatissime Pater.

Ad fovendam devotionem erga S. Josephum Sponsum Beatæ Mariæ Virginis, Thomas Episcopus Suthwarcensis humillimè supplicat ut S. V. benigne dignetur concedere Indulgentiam Plenariam in perpetuum, applicabilem animabus in Purgatorio detentis, lucrandam à singulis Christi fidelibus qui in D. Suthwarcensi ritè confessi et S. Synaxi refecti pias ad Deum preces fuderint in aliqua Ecclesia vel oratorio juxta mentem S. Pontificis à primis Vesperis festi principalis, et festi Patro-

cinii S. Josephi usque ad occasum solis Octavæ diei utriusque festi, licet cum Octava officium non celebretur. Quare etc.

Ex Audientia SSmi habita die 6 Martii, 1853.

Sanctissimus Dominus Noster Pius Divina Providentia PP. IX referente me infrascripto S. Congregationis de Propaganda Fide Secretario benignè annuit pro gratia juxta petira.

Dat. Romæ ex Æd. dic. S. C. die et Anno ut supra. Gratis

L ✠ S. AL. BARNABÒ à Sacretis.

APPENDIX XXII.

Encyclical and Syllabus of condemned propositions published by His Holiness Pope Pius IX on the Tenth Anniversary of the definition of the Immaculate Conception, 1864. (Translation of the Condemned Propositions sanctioned by Cardinal Cullen.)

VENERABILIBUS. FRATRIBUS PATRIARCHIS, PRIMATIBVS, ARCHIEPISCOPIS, ET EPISCOPIS UNIVERSIS GRATIAM ET COMMUNIONEM APOSTOLICÆ SEDIS HABENTIBUS.

PIVS PP. IX.

VENERABILES FRATRES.

Salutem et Apostolicam Benedictionem.

Quanta cura ac pastorali vigilantia Romani Pontifices Prædecessores Nostri exsequentes demandatum sibi ab ipso Christo Domino in persona Beatissimi Petri Apostolorum Principis

officium, munusque pascendi agnos et oves nunquam intermiserint universum Dominicum gregem sedulo enutrire verbis fidei, ac salutari doctrina imbuere, eumque ab venenatis pascuis arcere, omnibus quidem ac Vobis præsertim compertum, exploratumque est, Venerabiles Fratres. Et sane iidem Decessores Nostri augustæ catholicæ religionis, veritatis ac iustitiæ assertores et vindices, de animarum salute maxime solliciti nihil potius unquam habuere, quam sapientissimis suis Litteris, et Constitutionibus retegere et damnare omnes hæreses et errores, qui Divinæ Fidei nostræ, Catholicæ Ecclesiæ doctrinæ, morum honestati, ac sempiternæ hominum saluti adversi, graves frequenter excitarunt tempestates, et christianam civilemque rempublicam miserandum in modum funestarunt. Quocirca iidem Decessores Nostri Apostolica fortitudine continenter obstiterunt nefariis iniquorum hominum molitionibus, qui despumantes tamquam fluctus feri maris confusiones suas, ac libertatem promittentes, cum servi sint corruptionis, fallacibus suis opinionibus, et perniciosissimis scriptis Catholicæ religionis civilisque societatis fundamenta convellere, omnemque virtutem ac iustitiam de medio tollere, omniumque animos mentesque depravare, et incautos imperitamque præsertim inventutem a recta morum disciplina avertere, eamque miserabiliter corrumpere, in erroris laqueos inducere, ac tandem ab Ecclesiæ Catholicæ sinu avellere conati sunt.

Iam vero, uti vobis, Venerabiles Fratres, apprime notum est, Nos vix dum arcano Divinæ Providentiæ consilio nullis certe Nostris meritis ad hanc Petri Cathedram evecti fuimus, cum videremus summo animi Nostri dolore horribilem sane procellam tot pravis opinionibus excitatam, et gravissima, ac nunquam satis lugenda damna, quæ in Christianum populum ex tot erroribus redundant, pro Apostolici Nostri Ministerii officio illustria Prædecessorum Nostrorum vestigia sectantes

Nostram extulimus vocem, ac pluribus in vulgus editis encyclicis Epistolis et Allocutionibus in Consistorio habitis, aliisque Apostolicis Litteris præcipuos tristissimæ nostræ ætatis errores damnavimus, eximiamque vestram episcopalem vigilantiam excitavimus, et universos Catholicæ Ecclesiæ Nobis carissimos filios etiam atque etiam monuimus et exhortati sumus, ut tam diræ contagia pestis omnino horrerent et devitarent. Ac præsertim Nostra prima Encyclica Epistola die 9 Novembris anno 1846 Vobis scripta, binisque Allocutionibus, quarum altera die 9 Decembris anno 1854, altera vero 9 Iunii anno 1862 in Consistorio a Nobis habita fuit, monstrosa opinionum portenta damnavimus, quæ hac potissimum ætate cum maximo animarum damno, et civilis ipsius societatis detrimento dominantur, quæque non solum Catholicæ Ecclesiæ, eiusque salutari doctrinæ ac venerandis iuribus, verum etiam sempiternæ naturali legi a Deo in omnium cordibus insculptæ, rectæque rationi maxime adversantur, et ex quibus alii prope omnes originem habent errores.

Etsi autem haud omiserimus potissimos hujusmodi errores sæpe proscribere et reprobare, tamen Catholicæ Ecclesiæ causa, animarumque salus Nobis divinitus commissa, atque ipsius humanæ societatis bonum omnino postulant, ut iterum pastoralem vestram sollicitudinem excitemus ad alias pravas profligandas opiniones, quæ ex eisdem erroribus, veluti ex fontibus erumpunt. Quæ falsæ ac perversæ opiniones eo magis detestandæ sunt, quod eo potissimum spectant, ut impediatur et amoveatur salutaris illa vis, quam Catholica Ecclesia ex divini sui Auctoris institutione, et mandato liberere exercere debet usque ad consummationem sæculi non minus erga singulos homines, quam erga nationes, populos summosque eorum Principes, utque de medio tollatur mutua illa inter Sacerdotium et Imperium consiliorum societas et concordia, quæ rei cum sacræ tum civili

fausta semper extitit ac salutaris.* Etenim probe noscitis, Venerabiles Fratres, hoc tempore non paucos reperiri, qui civili consortio impium absurdumque *naturalismi*, uti vocant, principium applicantes audent docere "optimam societatis publicæ rationem, civilemque progressum omnino requirere, ut humana societas constituatur et gubernetur, nullo habito ad religionem respectu, ac si ea non existeret, vel saltem nullo facto veram inter falsasque religiones discrimine." Atque contra sacrarum Litterarum Ecclesiæ, sanctorumque Patrum doctrinam, asserere non dubitant, "optimam esse conditionem societatis, in qua Imperio non agnoscitur officium cœrcendi sancitis pœnis violatores Catholicæ religionis, nisi quatenus pax publica postulet." Ex qua omnino falsa socialis regiminis idea haud timent erroneam illam fovere opinionem Catholicæ Ecclesiæ animarumque saluti maxime exitialem a rec. mem. Gregorio XVI. Prædecessore Nostro *deliramentum* appellatam.† nimirum "libertatem conscientiæ, et cultuum esse proprium cuiuscumque hominis ius, quod lege proclamari, et asseri debet in omni recte constituta societate, et ius civibus inesse ad omnimodam libertatem nulla vel ecclesiastica, vel civili auctoritate coarctandam, quo suos conceptus quoscumque sive voce, sive typis, sive alia ratione palam publiceque manifestare, ac declarare valeant." Dum vero id temere affirmant, haud cogitant et considerant, quod *libertatem perditionis*‡ prædicant, et quod "si humanis persuasionibus semper disceptare sit liberum, nunquam deesse poterunt, qui veritati audeant resultare, et de humanæ sapientiæ loquacitate confidere, cum hanc nocentissimam vanitatem quantum debeat fides et sapientia christiana vitare, ex ipsa Domini Nostri Iesu Christi institutione cognoscat."||

* Gregor. XVI. Epist. encycl. *Mirari* 15 Aug. 1832,

† Eadem Encycl. *Mirari*.

‡ S. Aug. Epist. 105 al. 166.

* S. Leo Epist. 164 al. 133. § 2 edit. Ball.

Et quoniam ubi a civili societate fuit amota religio, ac repudiata divinæ revelationis doctrina et auctoritas, vel ipsa germana iustitiæ humanique iuris notio tenebris obscuratur et amittitur, atque in veræ iustitiæ legitimique iuris locum materialis substituitur vis, inde liquet cur nonnulli certissimis sanæ rationis principiis penitus neglectis posthabitisque audeant conclamare, "voluntatem populi, publica, quam dicunt, opinione, vel alia ratione manifestatam constituere supremam legem ab omni divino humanoque iure solutam, et in ordine politico facta consummata, eo ipso quod consummata sunt vim iuris habere." Verum ecquis non videt, planeque sentit, hominum societatem religionis ac veræ iustitiæ vinculis solutam nullum aliud profecto propositum habere posse, nisi scopum comparandi, cumulandique opes, nullamque aliam in suis actionibus legem sequi, nisi indomitam animi cupiditatem inserviendi propriis voluptatibus et commodis? Eapropter huiusmodi homines acerbo sane odio insectantur Religiosas Familias quamvis de re christiana, civili, ac litteraria summopere meritas, et blaterant, easdem nullam habere legitimam existendi rationem, atque ita hæreticorum commentis plaudunt. Nam, ut sapientissime rec. mem. Pius VI. Decessor Noster docebat "regularium abolitio lædit statum publicæ professionis consiliorum evangelicorum, lædit vivendi rationem in Ecclesia commendatam tamquam Apostolicæ doctrinæ consentaneam, lædit ipsos insignes fundatores, quos super altaribus veneramur, qui nonnisi a Deo inspirati eas constituerunt societates."* Atque etiam impie pronunciant, auferendam esse civibus, et Ecclesiæ facultatem "qua eleemosynas christianæ caritatis causa palam erogare valeant," ac de medio tollendam legem "qua certis aliquibus diebus opera servilia propter Dei cultum prohibentur" fallacissime prætexentes, commemoratam facultatem et legem optimæ publicæ

* Epist. ad Card. De la Rochefoucauld 10 Martii, 1791.

œconomiæ principiis obsistere. Neque contenti amovere religionem a publica societate, volunt religionem ipsam a privatis etiam arcere familiis. Etenim funestissimum *Communismi* et *Socialismi* docentes ac profitentes errorem asserunt "societatem domesticam seu familiam totam suæ existentiæ rationem a iure dumtaxat civili mutuari; proindeque ex lege tantum civili dimanare ac pendere iura omnia parentum in filios, cum primis vero ius institutionis, educationisque curandæ." Quibus impiis opinionibus, machinationibusque in id præcipue intendunt fallacissimi isti homines, ut salutifera catholicæ Ecclesiæ doctrina ac vis a iuventutis institutione et educatione prorsus eliminetur, ac teneri flexibilesque iuvenum animi perniciosis quibusque erroribus vitiisque misere inficiantur ac depraventur. Siquidem omnes, qui rem tum sacram, tum publicam perturbare, ac rectum societatis ordinem evertere, et iura omnia divina et humana delere sunt conati, omnia nefaria sua consilia, studia et operam in improvidam præsertim iuventutem decipiendam ac depravandam, ut supra innuimus, semper contulerunt, omnemque spem in ipsius iuventutis corruptela collocarunt. Quocirca nunquam cessant utrumque clerum, ex quo, veluti certissima historiæ monumenta splendide testantur, tot magna in christianam, civilem, et litterariam rempublican commoda redundarunt, quibuscumque infandis modis divexare, et edicere, ipsum Clerum, "utpote vero, utilique scientiæ et civilitatis progressui inimicum ab omni iuventutis instituendæ educandæque cura et officio esse amovendum."

At vero alii instaurantes prava ac toties damnata novatorum commenta, insigni impudentia audent, Ecclesiæ et huius Apostolicæ Sedis supremam auctoritatem a Christo Domino ei

* Clement XII. *In eminenti.* Benedict XIV. *Providus Romanorum.* Pii VII. *Ecclesiam.* Leonis XII. *Quo graviora.*

tributam civilis auctoritatis arbitrio subiicere, et omnia eiusdem Ecclesiæ et Sedis iura denegare circa ea quæ ad exteriorem ordinem pertinent. Namque ipsos minime pudet affirmare "Ecclesiæ leges non obligare in conscientia, nisi cum promulgantur a civili potestate; acta et decreta Romanorum Pontificum ad religionem et Ecclesiam spectantia indigere sanctione et approbatione, vel minimum assensu potestatis civilis; constitutiones Apostolicas, quibus damnantur clandestinæ societates, sive in eis exigatur, sive non exigatur iuramentum de secreto servando, earumque asseclæ et fautores anathemate mulctantur, nullam habere vim in illis orbis regionibus ubi eiusmodi aggregationes tolerantur a civili gubernio; excommunicationem a Concilio Tridentino et Romanis Pontificibus latam in eos, qui iura possessionesque Ecclesiæ invadunt, et usurpant, niti confusione ordinis spiritualis, ordinisque civilis ac politici ad mundanum dumtaxat bonum prosequendum; Ecclesiam nihil debere decernere, quod obstringere possit fidelium conscientas in ordine ad usum rerum temporalium; Ecclesiæ ius non competere violatores legum suarum pœnis temporalibus coercendi; conforme esse sacræ theologiæ, iurisque publici principiis, bonorum proprietatem, quæ ab Ecclesiis, à Familiis religiosis, aliisque locis piis possidentur, civili gubernio asserere, et vindicare." Neque erubescunt palam publiceque profiteri hæreticorum effatum et principium, ex quo tot perversæ oriuntur sententiæ, atque errores. Dictitant enim "Ecclesiasticam potestatem non esse iure divino distinctam et independentem à potestate civili, neque eiusmodi distinctionem, et independentiam servari posse, quin ab Ecclesia invadantur et usurpentur essentialia iura potestatis civilis." Atque silentio præterire non possumus eorum audaciam, qui sanam non sustinentes doctrinam contendunt "illis Apostolicæ Sedis iudiciis, et decretis, quorum obiectum ad bonum generale Ecclesiæ, eiusdemque iura, ac disciplinam

spectare declaratur, dummodo fidei morumque dogmata non attingat, posse assensum et obedientiam detrectari absque peccato, et absque ulla Catholicæ professionis iactura." Quod quidem quantopere adversetur Catholico dogmati plenæ potestatis Romano Pontifici ab ipso Christo Domino divinitus collatæ universalem pascendi, regendi, et gubernandi Ecclesiam, nemo est qui non clare aperteque videat et intelligat.

In tanta igitur depravatarum opinionum perversitate, Nos Apostolici Nostri officii probe memores, ac de sanctissima nostra religione, de sana doctrina, et animarum salute Nobis divinitus commissa, ac de ipsius humanæ societatis bono maxime solliciti, Apostolicam Nostram vocem iterum extollere existimavimus. Itaque omnes et singulas pravas opiniones ac doctrinas singillatim hisce Litteris commemoratas auctoritate Nostra Apostolica reprobamus, proscribimus atque damnamus, easque ab omnibus Catholicæ Ecclesiæ filiis, veluti reprobatas, proscriptas atque damnatas omnino haberi volumus et mandamus.

Ac præter ea, optime scitis, Venerabiles Fratres, hisce temporibus omnis veritatis iustitiæque osores, et acerrimos nostræ religionis hostes, per pestiferos libros, libellos, et ephemerides toto terrarum orbe dispersas populis illudentes, ac malitiose mentientes alias impias quasque disseminare doctrinas. Neque ignoratis, hac etiam nostra ætate, nonnullos reperiri, qui satanæ spiritu permoti, et incitati eo impietatis devenerunt, ut Dominatorem Dominum Nostrum Iesum Christum negare, eiusque Divinitatem scelerata procacitate oppugnare non paveant. Hic vero haud possumus, quin maximis meritisque laudibus Vos efferamus, Venerabiles Fratres, qui episcopalem vestram vocem contra tantam impietatem omni zelo attollere minime omisistis.

Itaque hisce Nostris Litteris Vos iterum amantissime alloquimur, qui in sollicitudinis Nostræ partem vocati summo

Nobis inter maximas Nostras acerbitates solatio, lætitiæ, et consolationi estis propter egregiam, qua præstatis religionem, pietatem, ac propter mirum illum amorem, fidem, et observantiam, qua Nobis et huic Apostolicæ Sedi concordissimis animis obstricti gravissimum episcopale vestrum ministerium strenue ac sedulo implere contenditis. Etenim ab eximio vestro pastorali zelo expectamus, ut assumentes gladium spiritus, quod est verbum Dei, et conforfortati in gratia Domini Nostri Iesu Christi velitis ingeminatis studiis quotidie magis prospicere, ut fideles curæ vestræ concrediti "abstineant ab herbis noxiis, quas Iesus Christus non colit, quia non sunt plantatio Patris."* Atque eisdem fidelibus inculcare nunquam desinite, omnem veram felicitatem in homines ex augusta nostra religione, eiusque doctrina et exercitio redundare, ac beatum esse populum, cuius Dominus Deus eius.† Docete "Catholicæ Fidei fundamento regna subsistere,‡ et nihil tam mortiferum, tam præceps ad casum, tam expositum ad omnia pericula, si hoc solum nobis putantes posse sufficere, quod liberum arbitrium, cum nasceremur, accepimus, ultra iam a Domino nihil quæramus, idest, auctoris nostri obliti, eius potentiam, ut nos ostendamus liberos, abiuremus."§ Atque etiam ne omittatis docere regiam potestatem non ad solum mundi regimen, sed maxime ad Ecclesiæ præsidium esse collatam,|| et nihil esse quod civitatum Principibus, et Regibus maiori fructui, gloriæque esse possit, quam si, ut sapientissimus fortissimusque alter Prædecessor Noster S. Felix Zenoni Imperatori perscribebat, Ecclesiam Catholicam . . . . sinant uti legibus suis, nec libertati eius quemquam permittant obsistere...... Certum

* S. Ignatius M. ad Philadelph 3.

† Psal. 143.

‡ S. Innocent I, Epist. 29 ad Episc. conc. Carthag. apud Coust. pag. 861

§ S. Cælest. 22 ad Synod. Ephes. apud Coust. p. 1200.

|| S. Leo Epist. 156 al. 125.

est enim, hoc rebus suis esse salutare, ut, cum de causis Dei agatur, iuxta ipsius constitutum regiam voluntatem Sacerdotibus Christi studeant subdere, non præferre."*

Sed si semper, Venerabiles Fratres, nunc potissimum in tantis Ecclesiæ, civilisque societatis calamitatibus, in tanta adversariorum contra rem Catholicam, et hanc Apostolicam Sedem conspiratione tantaque errorum congerie, necesse omnino est, ut adeamus cum fiducia ad thronum gratiæ, ut misericordiam consequamur, et gratiam inveniamus in auxilio opportuno. Quocirca omnium fidelium pietatem excitare existimavimus, ut una Nobiscum Vobisque clementissimum luminum et misericordiarum Patrem ferventissimis humillimisque precibus sine intermissione orent, et obsecrent, et in plenitudine fidei semper confugiant ad Dominum Nostrum Iesum Christum, qui redemit nos Deo in sanguine suo, Eiusque dulcissimum Cor flagrantissimæ erga nos caritatis victimam enixe iugiterque exorent, ut amoris sui vinculis omnia ad seipsum trahat, utque omnes homines sanctissimo suo amore inflammati secundum Cor Eius ambulent digne Deo per omnia placentes, in omni bono opere fructificantes. Cum autem sine dubio gratiores sint Deo hominum preces, si animis ab omni labe puris ad ipsum accedant, iccirco cœlestes Ecclesiæ thesauros dispensationi Nostræ commissos Christifidelibus Apostolica liberalitate reserare censuimus, ut iidem fideles ad veram pietatem vehementius incensi ac per Pœnitentiæ Sacramentum a peccatorum maculis expiati fidentius suas preces ad Deum effundant, eiusque misericordiam et gratiam consequantur.

Hisce igitur Litteris auctoritate Nostra Apostolica omnibus et singulis utriusque sexus Catholici orbis fidelibus Plenariam Indulgentiam ad instar Iubilæi concedimus intra unius tantum

* Pius VII. Epist. Encycl. *Diu satis.* 15 Maii, 1800.

mensis spatium usque ad totum futurum annum 1865 et non ultra, a Vobis Venerabiles Fratres, aliisque legitimis locorum, Ordinariis statuendum, eodem prorsus modo et forma, qua ab initio supremi Nostri Pontificatus concessimus per Apostolicas Nostras Litteras in forma Brevis die 20 mensis Novembris anno 1846 datas, et ad universum episcopalem vestrum Ordinem missas, quarum initium "Arcano Divinæ Providentiæ consilio," et cum omnibus eisdem facultatibus, quæ per ipsas Litteras a Nobis datæ fuerunt. Volumus tamen, ut ea omnia serventur, quæ in commemoratis Litteris præscripta sunt, et ea excipiantur, quæ excepta esse declaravimus. Atque id concedimus, non obstantibus in contrarium facientibus quibuscumque, etiam speciali et individua mentione, ac derogatione dignis. Ut autem omnis dubitatio et difficultas amoveatur, earumdem Litterarum exemplar ad Vos perferri jussimus.

"Rogemus, Venerabiles Fratres, de intimo corde et de tota mente misericordiam Dei, quia et ipse addidit dicens; misericordiam autem meam non dispergam ab eis. Petamus et accipiemus, et si accipiendi mora et tarditas fuerit, quoniam graviter offendimus, pulsemus, quia et pulsanti aperietur, si modo pulsent ostium preces, gemitus, et lacrimæ nostræ, quibus insistere et immorari oportet, et si sit unanimis oratio . . . unusquisque oret Deum non pro se tantum, sed pro omnibus fratribus, sicut Dominus orare nos docuit."* Quo vero facilius Deus Nostris, Vestrisque, et omnium fidelium precibus, votisque annuat, cum omni fiducia deprecatricem apud Eum adhibeamus Immaculatam sanctissimamque Deiparam Virginem Mariam, quæ cunctas hæreses interemit in universo mundo, quæque omnium nostrum amantissima Mater "tota suavis est......ac plena misericordiæ,......omnibus sese exorabilem, omnibus clementissimam præbet, omnium necessitates

* S. Cyprian, Epist. 11.

amplissimo quodam miseratur affectu"* atque utpote Regina adstans a dextris Unigeniti Filii Sui Domini Nostri Iesu Christi in vestitu deaurato circumamicta varietate nihil est, quod ab Eo impetrare non valeat. Suffragia quoque petamus Beatissimi Petri Apostolorum Principis, et Coapostoli eius Pauli, omniumque Sanctorum Cœlitum, qui facti iam amici Dei pervenerunt ad cælestia regna, et coronati possident palmam, ac de sua imortalitate securi, de nostra sunt salute solliciti.

Denique cœlestium omnium donorum copiam Vobis a Deo ex animo adprecantes singularis Nostræ in Vos caritatis pignus Apostolicam Benedictionem ex intimo corde profectam Vobis ipsis, Venerabiles Fratres, cunctisque Clericis, Laicisque fidelibus curæ vestræ commissis peramanter impertimus.

Datum Romæ apud S. Petrum die viii. Decembris anno 1864, decimo a Dogmatica Definitione Immaculatæ Conceptionis Deiparæ Virginis Mariæ.

Pontificatus Nostri Anno Decimonono.

PIVS PP. IX.

LITTERÆ APOSTOLICÆ.

QVIBVS INDICITVR IVBILÆUM VNIVERSALE AD IMPLORANDVM DIVINVM AVXILIVM.

VNIVERSIS CHRISTIFIDELIBUS PRÆSENTES LITTERAS INSPECTVRIS SALVTEM ET APOSTOLICAM BENEDICTIONEM.

Arcano divinæ Providentiæ consilia ad Apostolicæ Sedis fastigium nil tale merentes evecti, probe novimus in quantas inciderimus rerum ac temporum difficultates, ut divino subsidio maximopere indigeamus ad arcendas a dominico grege ubique

* S. Bernard. Serm. de duodecim prærogativis B. M. V. ex verbis Apocalyp.

latentes insidias, ad Catholicæ Ecclesiæ res pro Nostri muneris officio relevandas, componendas. Quapropter assiduis huc usque precibus non destitimus obsecrare Misericordiarum Patrem, ut infirmas Nostras vires sua virtute roborare, et lumine sapientiæ suæ mentem Nostram illustrare velit, quo commissum Nobis Apostolicum Ministerium rei Christianæ universæ bene ac feliciter eveniat, et compositis tandem fluctibus Ecclesiæ navis a diuturna tempestatis iactatione conquiescat. Quoniam vero, quod commune bonum est, id communibus etiam votis postulandum, omnium Christifidelium excitare pietatem decrevimus, ut coniunctis Nobiscum precibus Omnipotentis dexteræ auxilium impensius imploremus. Atqui exploratum illud est, gratiores Deo futuras hominum preces, si mundo corde, hoc est animis ab omni scelere integris ad ipsum accedant, idcirco sequuti etiam exemplum Prædecessorum Nostrorum, qui in Pontificatus primordiis idipsum præstiterunt, cœlestes Indulgentiarum thesauros dispensationi Nostræ commissos Apostolica liberalitate Christifidelibus reserare constituimus, ut inde ad veram pietatem vehementius incensi, et per Pœnitentiæ Sacramentum a peccatorum maculis expiati ad Thronum Dei fidentius accedant, eiusque misericordiam consequantur, et gratiam inveniant in auxilio opportuno.

Hoc Nos consilio Indulgentiam ad instar Jubilæi Orbi Catholico denunciamus. Quamobrem de Omnipotentis Dei misericordia, ac beatorum Petri, et Pauli Apostolorum eius auctoritate confisi ex illa ligandi ac solvendi potestate, quam Nobis Dominus licet indignis contulit, universis ac singulis utriusque sexus Christifidelibus, in alma Urbe Nostra degentibus, vel ad eam advenientibus, qui Sancti Joannis in Laterano, Principis Apostolorum, et Sanctæ Mariæ Maioris Basilicas, vel earum aliquam a secunda Dominica Adventus nimirum a die sexta Decembris inclusive, usque ad diem vicesimam

septimam eiusdem mensis pariter inclusive, quæ est dies festa Sancti Joannis Apostoli bis visitaverint intra tres illas hebdomadas, ibique per aliquod temporis spatium devote oraverint, ac quarta, et sexta feria, et Sabbato unius ex dictis hebdomadibus ieiunaverint, et intra easdem hebdomadas peccata sua confessi Sanctissimum Eucharistiæ Sacramentum reverenter susceperint, et pauperibus aliquam eleemosynam, prout unicuique devotio suggeret, erogaverint, ceteris vero extra Urbem prædictam ubicumque degentibus, qui Ecclesias ab Ordinariis locorum, vel eorum Vicariis, seu Officialibus, aut de illorum mandato, et ipsis deficientibus, per eos, qui ibi curam animarum exercent, postquam ad illorum notitiam hæ Nostræ pervenerint, designandas, vel earum aliquam spatio trium similiter hebdomadarum per eosdem una cum Ecclesiis stabiliendarum bis visitaverint, aliaque recensita opera devote peregerint, plenissimam omnium peccatorum Indulgentiam, sicut in anno Iubilæi visitantibus certas Ecclesias intra, et extra Urbem prædictam concedi consuevit, tenore præsentium concedimus atque indulgemus.

Concedimus etiam, ut navigantes atque iter agentes quum primum ad sua se domicilia receperint, operibus suprascriptis peractis, et bis visitata Ecclesia Cathedrali, vel Maiori, vel propria Parochiali loci ipsorum domicilii, eamdem Indulgentiam consequi possint et valeant. Regularibus vero personis utriusque sexus etiam in claustris perpetuo degentibus, nec non aliis quibuscumque tam laicis, quam sæcularibus, vel regularibus in carcere aut captivitate existentibus, vel aliqua corporis infirmitate, seu alio quocumque impedimento detentis, qui memorata opera vel eorum aliqua præstare nequiverint, ut illa Confessarius ex actu approbatis a locorum Ordinariis in alia pietatis opera commutare, vel in aliud proximum tempus prorogare possit, eaque iniungere, quæ ipsi pœnitentes efficere possint cum facultate etiam dispensandi super Communione

cum pueris, qui nondum ad primam Communionem admissi fuerint, pariter concedimus atque indulgemus.

Insuper omnibus et singulis Christifidelibus Sæcularibus, et Regularibus cujusvis Ordinis et Instituti, etiam specialiter nominandi, licentiam concedimus, et facultatem, ut sibi ad hunc effectum eligere possint quemcumque Presbyterum Confessarium tam Sæcularem, quam Regularem ex actu approbatis a locorum Ordinariis (qua facultate uti possint, etiam Moniales, Novitiæ, aliæque mulieres intra claustra degentes dummodo Confessarius approbatus sit pro Monialibus), qui eos ab excommunicationis, suspensionis, aliisque Ecclesiasticis sententiis, et censuris a iure vel ab homine quavis de causa latis, vel inflictis præter infra exceptas, nec non ab omnibus peccatis, excessibus, criminibus, et delictis quantumvis gravibus et enormibus, etiam locorum Ordinariis, sive Nobis, et Sedi Apostolicæ speciali licet forma reservatis, et quorum absolutio alias quantumvis ampla non intelligeretur concessa, in foro conscientiæ, et hac vice tantum absolvere, et liberare valeant; et insuper vota quæcumque etiam iurata, et Sedi Apostolicæ reservata (castitatis, religionis, et obligationis, quæ a tertio acceptata fuerit, seu in quibus agatur de præiudicio tertii semper exceptis, quatenus ea vota sint perfecta et absoluta, nec non pœnalibus, quæ præservativa a peccatis nuncupantur, nisi commutatio futura iudicetur eiusmodi, ut non minus a peccato committendo refrænet, quam prior voti materia) in alia pia et salutaria opera dispensando commutare, iniuncta tamen eis, et eorum cuilibet in supradictis omnibus pœnitentia salutari, aliisque eiusdem Confessarii arbitrio iniungendis.

Concedimus insuper facultatem dispensandi super irregularitate ex violatione Censurarum contracta, quatenus ad forum externum non sit deducta, vel de facili deducenda. Non intendimus autem per præsentes super alia quavis irregularitate sive ex delicto, sive ex defectu, vel publica, vel occulta, aut nota,

aliaque incapacitate, aut inhabilitate quoquomodo contracta dispensare vel aliquam facultatem tribuere super præmissis dispensandi, seu habilitandi, et in pristinum statum restituendi, etiam in foro conscientiæ, neque etiam derogare Constitutioni cum appositis declarationibus editæ a fel. rec. Benedicto XIV. Prædecessore Nostro "*Sacramentum Pœnitentiæ*" quoad inhabilitatem absolvendi complicem, et quoad obligationem denunciationis, neque easdem præsentes iis, qui a Nobis, et Apostolica Sede, vel aliquo Prælato, seu Judice Ecclesiastico nominatim excommunicati, suspensi, interdicti; seu alias in sententias, et censuras incidisse declarati, vel publice denunciati fuerint, nisi intra tempus dictarum trium hebdomadarum satisfecerint, aut cum partibus concordaverint ullo modo suffragari posse aut debere. Quod si intra præfinitum terminum iudicio Confessarii satisfacere non potuerint, absolvi posse concedimus in foro conscientiæ ad effectum dumtaxat assequendi Indulgentias Iubilæi, iniuncta obligatione satisfaciendi statim ac poterunt.

Quapropter in virtute sanctæ obedientiæ tenore præsentium districte præcipimus, atque mandamus omnibus, et quibuscumque Ordinariis locorum ubicumque existentibus, eorumque Vicariis, et Officialibus, vel ipsis deficientibus, illis, qui curam animarum exercent, ut cum præsentium Litterarum transumpta, aut exempla etiam impressa acceperint, illa, ubi primum pro temporum, ac locorum ratione satius in Domino censuerint per suas Ecclesias ac Diœceses, Provincias, Civitates, Oppida, Terras, et loca publicent, vel publicari faciant, populisque etiam Verbi Dei prædicatione, quoad fieri possit, rite præparatis, Ecclesiam, seu Ecclesias visitandas, ac tempus pro præsenti Iubilæo designent.

Non obstantibus Constitutionibus, et Ordinationibus Apostolicis, præsertim quibus facultas absolvendi in certis tunc expressis casibus ita Romano Pontifici pro tempore existenti

reservatur, ut nec etiam similes, vel dissimiles Indulgentiarum, et facultatum huiusmodi concessiones, nisi de illis expressa mentio aut specialis derogatio fiat, cuiquam suffragari possint, nec non regula de non concedendis Indulgentiis ad instar, ac quorumcumque Ordinum et Congregationum, sive Institutcrum etiam iuramento, confirmatione Apostolica, vel quavis firmitate alia roboratis statutis, et consuetudinibus, privilegiis quoque indulitis, et Litteris Apostolicis eisdem Ordininibus Congregationibus, et Institutis illorumque personis quomodolibet concessis, approbatis, et innovatis, quibus omnibus, et singulis etiamsi de illis, eorumque totis tenoribus, specialis, specifica, expressa et individua, non autem per clausulas generales idem importantes, mentio, seu alia quævis expressio habenda, aut alia aliqua exquisita forma ad hoc servanda foret, illorum tenores præsentibus pro sufficienter expressis, ac formam in iis traditam pro servata habentes, hac vice speciaiter, nominatim, et expresse ad effectum præmissorum, derogamus, ceterisque contrariis quibuscumque. Ut autem præsentes Nostræ, quæ ad singula loca deferri non possunt, ad omnium notitiam facilius deveniant, volumus, ut præsentium transumptis, vel exemplis etiam impressis manu alicuius Notarii publici subscriptis et sigillo personæ in dignitate Ecclesiastica constitutæ munitis, ubicumque locorum, et gentium eadem prorsus fides habeatur, quæ haberetur ipsis præsentibus, si forent exhibitæ, vel ostensæ.

Datum Romæ apud Sanctam Mariam Maiorem sub annulo piscatoris die XX mensis Novembris anno MDCCCXLVI pontificatus Nostri anno primo.

A. CARD. LAMBRUSCHINI.

Concordat cum originali.

✠ PAULUS CULLEN,
Archiepiscopus Dublinensis.

Dublini, die xxv., Januarii, 1865.

LETTER OF CARDINAL ANTONELLI REGARDING THE FOLLOWING SYLLABUS OF CONDEMNED PROPOSITIONS.

ILLUSTRISSIME AC REVERENDISSIME DOMINE,

Sanctissimus Dominus Noster Pius IX. Pontifex Maximus de animarum salute, ac de sana doctrina maxime sollicitus vel ab ipso sui Pontificatus exordio nunquam destitit suis Epistolis encyclicis, et Allocutionibus in Consistorio habitis, et Apostolicis aliis Litteris in vulgus editis præcipuos huius præsertim infelicissimæ ætatis errores, ac falsas doctrinas proscribere et damnare. Cum autem forte evenire potuerit, ut omnia hæc Pontificia Acta ad singulos Ordinarios minime pervenerint, iccirco idem Summus Pontifex voluit, ut eorumdem errorum Syllabus ad omnes universi catholici orbis Sacrorum Antistites mittendus conficeretur, quo iidem Antistites præ oculis habere possint omnes errores, ac perniciosas doctrinas, quæ ab ipso reprobatæ, ac proscriptæ sunt. Mihi vero in mandatis dedit, ut hunc Syllabum typis editum ad Te, Illustrissime ac Reverendissime Domine, perferendum curarem hac occasione ac tempore, quo idem Pontifex Maximus pro summa sua de catholicæ Ecclesiæ, ac totius Dominici gregis sibi divinitus commissi incolumitate et bono, sollicitudine, aliam Encyclicam Epistolam ad cunctos catholicos Sacrorum Antistites scribendam censuit. Eiusdem igitur Pontificis iussa omni certe alacritate, et, uti par est, obsequio efficiens, Tibi, Illustrissime ac Reverendissime Domine, eumdem Syllabum his litteris adiunctum mittere propero. Dum vero obsequentissimi mei in Te animi sensus

testari et confirmare vehementer gaudeo, fausta omnia et salutaria Tibi a Deo Optimo Maximo ex corde apprecor,

Dominationis Tuæ Illustrissimæ et Reverendissimæ.

Addictissimus Servus

J. CARD. ANTONELLI.

Romæ die 8 Decembris 1864.

SYLLABUS

COMPLECTENS PRÆCIPUOS NOSTRÆ ÆTATIS ERRORES QUI NOTANTUR IN ALLOCUTIONIBUS CONSISTORIALIBUS IN ENCYCLICIS ALIISQUE APOSTOLICIS LITTERIS SANCTISSIMI DOMINI NOSTRI PII PAPÆ IX.

§. I.

Pantheismus, Naturalismus et Rationalismus absolutus.

I. Nullum supremum, sapientissimum, providentissimumque Numen divinum existit ab hac rerum universitate distinctum, et Deus idem est ac rerum natura et iccirco immutationibus obnoxius, Deusque reapse fit in homine et mundo, atque omnia Deus sunt et ipsissimam Dei habent substantiam; ac una eademque res est Deus cum mundo, et proinde spiritus cum materia, necessitas cum libertate, verum cum falso, bonum cum malo, et iustum cum iniusto.

Alloc. *Maxima quidem* 9 Iunii 1862.

II. Neganda est omnis Dei actio in homines et mundum.

Alloc. *Maxima quidem* 9 Iunii 1862.

III. Humana ratio, nullo prorsus Dei respectu habito, unicus est veri et falsi, boni et mali arbiter, sibi ipsi est lex et

naturalibus suis viribus ad hominum ac populorum bonum curandum sufficit.

Alloc. *Maxima quidem* 9 Iunii 1862.

IV. Omnes religionis veritates ex nativa humanæ rationis vi derivant; hinc ratio est princeps norma qua homo cognitionem omnium cuiuscumque generis veritatum assequi possit ac debeat.

Epist. Encycl. *Qui pluribus* 9 Novembris 1846.
Epist. Encycl. *Singulari quidem* 17 Martii 1856.
Alloc. *Maxima quidem* 9 Iunii 1862.

V. Divina revelatio est imperfecta et iccirco subiecta continuo et indefinito progressui qui humanæ rationis progressioni respondeat.

Epist. Encycl. *Qui pluribus* 9 Novembris 1846.
Alloc. *Maxima quidem* 9 Iunii 1862.

VI. Christi fides humanæ refragatur rationi; divinaque revelatio non solum nihil prodest, verum etiam nocet hominis perfectioni.

Epist. Encycl. *Qui pluribus* 9 Novembris 1846.
Alloc. *Maxima quidem* 9 Iunii 1862.

VII. Prophetiæ et miracula in sacris Litteris exposita et narrata sunt poetarum commenta, et christianæ fidei mysteria philosophicarum investigationum summa; et utriusque Testamenti libris mythica continentur inventa; ipseque Iesus Christus est mythica fictio.

Epist. Encycl. *Qui pluribus* 9 Novembris 1846.
Alloc. *Maxima quidem* 9 Iunii 1862.

§. II.

Rationalismus Moderatus.

VIII. Quum ratio humana ipsi religioni æquiparetur

iccirco theologicæ disciplinæ perinde ac philosophicæ tractandæ sunt.

Alloc. *Singulari quadam perfusi* 9 Decembris 1854.

IX. Omnia indiscriminatim dogmata religionis christianæ sunt obiectum naturalis scientiæ seu philosophiæ; et humana ratio historice tantum exculta potest ex suis naturalibus viribus et principiis ad veram de omnibus etiam reconditioribus dogmatibus scientiam pervenire, modo hæc dogmata ipsi rationi tamquam obiectum proposita fuerint.

Epist. ad Archiep. Frising. *Gravissimas* 11 Decembris 1862.
Epist. ad eumdem *Tuas libenter* 21 Decembris 1863.

X. Quum aliud sit philosophus, aliud philosophia, ille ius et officium habet se submittendi auctoritati, quam veram ipse probaverit; at philosophia neque potest, neque debet ulli sese submittere auctoritati.

Epist. ad Archiep. Frising. *Gravissimas* 11 Decembris 1862.
Epist. ad eumdem *Tuas libenter* 21 Decembris 1863.

XI. Ecclesia non solum non debet in philosophiam unquam animadvertere, verum etiam debet ipsius philosophiæ tolerare errores, eique relinquere ut ipsa se corrigat.

Epist. ad Archiep. Frising. *Gravissimas* 11 Decembris 1862.

XII. Apostolicæ Sedis, romanarumque Congregationum decreta liberum scientiæ progressum impediunt.

Epist. ad Archiep. Frising. *Tuas libenter* 21 Decembris 1863.

XIII. Methodus et principia, quibus antiqui doctores scholastici Theologiam excoluerunt, temporum nostrorum necessitatibus scientiarumque progressui minime congruunt.

Epist. ad Archiep. Frising. *Tuas libenter* 21 Decembris 1863.

XIV. Philosophia tractanda est, nulla supernaturalis revelationis habita ratione.

Epist. ad Archiep. Frising. *Tuas libenter* 21 Decembris 1863.

N.B. Cum rationalismi systemate cohærent maximam partem errores Antonii Günther, qui damnantur in Epist. ad Card. Archiep. Coloniensem *Eximiam tuam* 15 Iunii 1847, et in Epist. ad Episc. Wratislaviensem *Dolore haud mediocri* 30 Aprilis 1860.

§. III.

Indifferentismus, Latitudinarismus.

XV. Liberum cuique homini est eam amplecti ac profiteri religionem, quam rationis lumine quis ductus veram putaverit.

Litt. Apost. *Multiplices inter* 10 Iunii 1851.
Alloc. *Maxima quidem* 9 Iunii 1861.

XVI. Homines in cuiusvis religionis cultu viam æternæ salutis reperire æternamque salutem assequi possunt.

Epist. Encycl. *Qui pluribus* 9 Novembris 1846.
Alloc. *Ubi primum* 17 Decembris 1847.
Epist. Encycl. *Singulari quidem* 17 Martii 1856.

XVII. Saltem bene sperandum est de æterna illorum omnium salute, qui in vera Christi Ecclesia nequaquam versantur.

Alloc. *Singulari quadam* 9 Decembris 1854.
Epist. Encycl. *Quanto conficiamur* 17 Augusti 1863.

XVIII. Protestantismus non aliud est quam diversa veræ eiusdem christianæ religionis forma, in qua æque ac in Ecclesia Catholica Deo placere datum est.

Epist. Encycl. *Noscitis et Nobiscum* 8 Decembris 1849.

§. IV.

Socialismus, Communismus, Societates clandestinæ, Societates biblicæ, Societates clerico-liberales.

Eiusmodi pestes sæpe gravissimisque verborum formulis reprobantur in Epist. Encycl. *Qui pluribus* 9 Novemb. 1846; in

Alloc. *Quibus quantisque* 20 April 1849; in Epist. Encycl. *Noscitis et Nobiscum* 8 Decemb. 1849; in Allocut. *Singulari quadam* 9 Decemb. 1854; in Epist. Encycl. *Quanto conficiamur mœrore* 10 Augusti 1863.

§. V.

Errores de Ecclesia eiusque iuribus.

XIX. Ecclesia non est vera perfectaque societas plane libera, nec pollet suis propriis et constantibus iuribus sibi a divino suo fundatore collatis, sed civilis potestatis est definire quæ sint Ecclesiæ iura ac limites, intra quos eadem iura exercere queat.

Alloc. *Singulari quadam* 9 Decembris 1854.
Alloc. *Multis gravibusque* 17 Decembris, 1860.
Alloc. *Maxima quidem* 9 Iunii 1862.

XX. Ecclesiastica potestas suam auctoritatem exercere non debet absque civilis gubernii venia et assensu.

Alloc. *Meminit unusquisque* 30 Septembris 1861.

XXI. Ecclesia non habet potestatem dogmatice definiendi, religionem Catholicæ Ecclesiæ esse unice veram religionem.

Litt. Apost. *Multiplices inter* 10 Iunii 1851.

XXII. Obligatio, qua Catholici magistri et scriptores omnino adstringuntur, coarctatur in iis tantum, quæ ab infallibili Ecclesiæ iudicio veluti fidei dogmata ab omnibus credenda proponuntur.

Epist. ad Archiep. Frising. *Tuas libenter* 21 Decembris 1863.

XXIII. Romani Pontifices et Concilia œcumenica a limitibus suæ potestatis recesserunt, iura Principum usurparunt, atque etiam in rebus fidei et morum definiendis errarunt.

Litt. Apost. *Multiplices inter* 10 Iunii 1851.

XXIV. Ecclesia vis inferendæ potestatem non habet, neque potestatem ullam temporalem directam vel indirectam.

Litt. Apost. *Ad Apostolicæ* 22 Augusti 1851.

XXV. Præter potestatem episcopatui inhærentem, alia est attributa temporalis potestas a civili imperio vel expresse vel tacite concessa, revocanda propterea, cum libuerit, a civili imperio.

Litt. Apost. *Ad Apostolicæ* 22 Augusti 1851.

XXVI. Ecclesia non habet nativum ac legitimum ius acquirendi ac possidendi.

Alloc. *Nunquam fore* 15 Decembris 1856.
Epist. Encycl. *Incredibili* 17 Septembris 1863.

XXVII. Sacri Ecclesiæ ministri Romanusque Pontifex ab omni rerum temporalium cura ac dominio sunt omnino excludendi.

Alloc. *Maxima quidem* 9 Iunii 1862.

XXVIII. Episcopis, sine Gubernii venia, fas non est vel ipsas apostolicas litteras promulgare.

Alloc. *Nunquam fore* 15 Decembris 1856.

XXIX. Gratiæ a Romano Pontifice concessæ existimari debent tamquam irritæ, nisi per Gubernium fuerint imploratæ.

Alloc. *Nunquam fore* 15 Decembris 1856.

XXX. Ecclesiæ et personarum ecclesiasticarum immunitas a iure civili ortum habuit.

Litt. Apost. *Multiplices inter* 10 Iunii 1851.

XXXI. Ecclesiasticum forum pro temporalibus clericorum causis sive civilibus sive criminalibus omnino de medio tollendum est, etiam inconsulta et reclamante Apostolica Sede.

Alloc. *Acerbissimum* 27 Septembris 1852.
Alloc. *Nunquam fore* 15 Decembris 1856.

XXXII. Absque ulla naturalis iuris et aequitatis violatione

potest abrogari personalis immunitas, qua clerici ab onere subeundæ exercendæque militiæ eximuntur; hanc vero abrogationem postulat civilis progressus, maxime societate ad formam liberioris regiminis constituta.

Epist. ad Episc. Montisregal. *Singularis Nobisque* 29 Sept. 1864.

XXXIII. Non pertinet unice ad ecclesiasticam iurisdictionis potestatem proprio ac nativo iure dirigere theologicarum rerum doctrinam.

Epist. ad Archiep. Frising. *Tuas libenter* 21 Decembris 1863.

XXXIV. Doctrina comparantium Romanum Pontificem Principi libero et agenti in universa Ecclesia, doctrina est quæ medio ævo prævaluit.

Litt. Apost. *Ad Apostolicæ* 22 Augusti 1851.

XXXV. Nihil vetat, alicuius Concilii generalis sententia aut universorum populorum facto, summum Pontificatum ab romano Episcopo atque Urbe ad alium Episcopum aliamque civitatem transferri.

Litt. Apost. *Ad Apostolicæ* 22 Augusti 1851.

XXXVI. Nationalis concilii definitio nullam aliam admittit disputationem, civilisque administratio rem ad hosce terminos exigere potest.

Litt. Apost. *Ad Apostolicæ* 22 Augusti 1851.

XXXVII. Institui possunt nationales Ecclesiæ ab auctoritate Romani Pontificis subductæ planeque divisæ.

Alloc. *Multis gravibusque* 17 Decembris 1860.

Alloc. *Iamdudum cernimus* Martii 1861.

XXXVIII. Divisioni Ecclesiæ in orientalem atque occidentalem nimia Romanorum Pontificum arbitria contulerunt.

Litt. Apost. *Ad Apostolicæ* 22 Augusti 1851.

§. VI.

Errores de societate civili tum in se, tum in suis ad Ecclesiam relationibus spectata.

XXXIX. Reipublicæ status, utpote omnium iurium origo et fons, iure quodam pollet nullis circumscripto limitibus.

Alloc. *Maxima quidem* 9 Iunii 1862

XL. Catholicæ Ecclesiæ doctrina humanæ societatis bono et commodis adversatur.

Epist. Encycl. *Qui pluribus* 9 Novembris 1846.
Alloc. *Quibus quantisque* 20 Aprilis 1849.

XLI. Civili potestati vel ab infideli imperante exercitæ competit potestas indirecta negativa in sacra; eidem proinde competit nedum ius quod vocant *exequatur*, sed etiam ius *appellationis*, quam nuncupant, *ab abusu*.

Litt. Apost. *Ad Apostolicæ* 22 Augusti 1851.

XLII. In conflictu legum utriusque potestatis, ius civile prævalet.

Litt. Apost. *Ad Apostolicæ* 22 Augusti 1851.

XLIII. Laica potestas auctoritatem habet rescindendi, declarandi ac faciendi irritas solemnes conventiones (vulgo *Concordata*) super usu iurium ad ecclesiasticam immunitatem pertinentium cum Sede Apostolica initas, sine huius consensu, immo et ea reclamante.

Alloc. *In Consistoriali* 1 Novembris 1850.
Alloc. *Multis gravibusque* 17 Decembris 1860.

XLIV. Civilis auctoritas potest se immiscere rebus quæ ad religionem, mores et regimen spirituale pertinent. Hinc potest de instructionibus iudicare, quas Ecclesiæ pastores ad conscientiarum normam pro suo munere edunt, quin etiam

potest de divinorum sacramentorum administratione et dispositionibus ad ea suscipienda necessariis decernere.

Alloc. *In Consistoriali* 1 Novembris 1850.

Alloc. *Maxima quidem* 9 Iunii 1862.

XLV. Totum scholarum publicarum regimen, in quibus iuventus christianæ alicuius Reipublicæ instituitur, episcopalibus dumtaxat seminariis aliqua ratione exceptis, potest ac debet attribui auctoritati civili, et ita quidem attribui, ut nullum alii cuicumque auctoritati recognoscatur ius immiscendi se in disciplina scholarum, in regimine studiorum, in graduum collatione, in delectu aut approbatione magistrorum.

Alloc. *In Consistoriali* 1 Novembris 1850.

Alloc. *Quibus luctuosissimis* 5 Septembris 1851.

XLVI. Immo in ipsis clericorum seminariis methodus studiorum adhibenda civili auctoritati subiicitur.

Alloc. *Numquam fore* 15 Decembris 1856.

XLVII. Postulat optima civilis societatis ratio, ut populares scholæ, quæ patent omnibus cuiusque e populo classis pueris, ac publica universim Instituta, quæ litteris severioribusque disciplinis tradendis et educationi iuventutis curandæ sunt destinata, eximantur ab omni Ecclesiæ auctoritate, moderatrice, vi et ingerentia, plenoque civilis ac politicæ auctoritatis arbitrio subiiciantur ad imperantium placita et ad communium ætatis opinionum amussim.

Epist. ad Archiep. Friburg. *Quam non sine* 14 Iulii 1864.

XLVIII. Catholicis viris probari potest ea iuventutis instituendæ ratio, quæ sit a catholica fide et ab Ecclesiæ potestate seiuncta, quæque rerum dumtaxat naturalium scientiam ac terrenæ socialis vitæ fines tantummodo vel saltem primario spectet.

Epist. ad Archiep. Friburg. *Quam non sine* 14 Iulii 1864.

XLIX. Civilis auctoritas potest impedire quominus sacro-

rum Antistites et fideles populi cum Romano Pontifice libere ac mutuo communicent.

Alloc. *Maxima quidem* 9 Iunii 1862.

L. Laica auctoritas habet per se ius præsentandi episcopes et potest ab illis exigere ut ineant diœcesium procurationem antequam ipsi canonicam a S. Sede institutionem et apostolicas litteras accipiant.

Alloc. *Nunquam fore* 15 Decembris 1856.

LI. Immo laicum Gubernium habet ius deponendi ad exercitio pastoralis ministerii episcopos, neque tenetur obedire Romano Pontifici in iis quæ episcopatuum et episcoporum respiciunt institutionem.

Litt. Apost. *Multiplices inter* 10 Iunii 1861.

Alloc. *Acerbissimum* 17 Septembris 1852.

LII. Gubernium potest suo iure immutare ætatem ab Ecclesia præscriptam pro religiosa tam mulierum quam virorum professione, omnibusque religiosis familiis indicere ut neminem sine suo permissu ad solemnia vota nuncupanda admittant.

Alloc. *Nunquam fore* 15 Decembris 1856.

LIII. Abrogandæ sunt leges quæ ad religiosarum familiarum statum tutandum, earumque iura et officia pertinent; immo potest civile gubernium iis omnibus auxilium præstare, qui a suscepto religiosæ vitæ instituto deficere ac solemnia vota frangere velint; pariterque potest, religiosas easdem familias perinde ac collegiatas Ecclesias et beneficia simplicia etiam iuris patronatus penitus extinguere, illorumque bono et redditus civilis potestatis administrationi et arbitrio subiicere et vindicare.

Alloc. *Acerbissimum* 27 Septembris 1852.

Alloc. *Probe memineritis* 22 Ianuarii 1855.

Alloc. *Cum sæpe* 26 Iulii 1855.

LIV. Reges et Principes non solum ab Ecclesiæ iurisdictione

eximuntur, verum etiam in quæstionibus iurisdictionis dirimendis superiores sunt Ecclesia.

Litt. Apost. *Multiplices inter* 10 Iunii 1851.

LV. Ecclesia a Statu, Satusque ab Ecclesia seiungendus est.

Alloc. *Acerbissimum* 27 Septembris 1852.

§ VII.

Errores de Ethica naturali et christiana.

LVI. Morum leges divina haud egent sanctione, minimeque opus est ut humanæ leges ad naturæ ius conformentur aut obligandi vim a Deo accipiant.

Alloc. *Maxima quidem* 3 Iunii 1862.

LVII. Philosophicarum rerum morumque scientia, itemque civiles leges possunt et debent a divina et ecclesiastica auctoritate declinare.

Alloc. *Maxima quidem* 9 Iunii 1862.

LVIII. Aliæ vires non sunt agnoscendæ nisi illæ quæ in materia positæ sunt, et omnis morum disciplina honestasque collocari debet in cumulandis et augendis quovis modo divitiis ac in voluptatibus explendis.

Alloc. *Maxima quidem* 9 Iunii 1862.
Epis. Encycl. *Quanto conficiamur* 10 Augusti 1863.

LIX. Ius in materiali facto consistit, et omnia hominum officia sunt nomen inane, et omnia humana facta iuris vim habent.

Alloc. *Maxima quidem* 9 Iunii 1863.

LX. Auctoritas nihil aliud est nisi numeri et materialum virium summa.

Alloc. *Maxima quidem* 9 Iunii 1862.

LXI. Fortunata facti iniustitia nullum iuris sanctitati detrimentum affert.

Alloc. *Iamdudum cernimus* 18 Martii 1861.

LXII. Proclamandum est et observandum principium quod vocant de *non-interventu.*

Alloc. *Novos et ante* 28 Septembris 1860.

LXIII. Legitimis principibus obedientiam detrectare, immo et rebellare licet.

Epist. Encycl. *Qui pluribus* 9 Novembris 1846.

Alloc. *Quisque vestrum* 4 Octobris 1847.

Epist. Encycl. *Noscitis et Nobiscum* 8 Decembris 1849.

Litt. Apost. *Cum Catholica* 26 Martii 1860.

LXIV. Tum cuiusque sanctissimi iuramenti violatio, tum quælibet scelesta flagitiosaque actio sempiternæ legi repugnans, non solum haud est improbanda, verum etiam omnino licita, summisque laudibus efferenda, quando id pro patriæ amore agatur.

Alloc. *Quibus quantisque* 20 Aprilis 1849.

§ VIII.

Errores de matrimonio Christiano.

LXV. Nulla ratione ferri potest, Christum evexisse matrimonium ad dignitatem sacramenti.

Litt. Apost. *Ad Apostolicæ* 22 Augusti 1851.

LXVI. Matrimonii sacramentum non est nisi quid contractui accessorium ab eoque separabile, ipsumque sacramentum in una tantum nuptiali benedictione situm est.

Litt. Apost. *Ad Apostolicæ* 22 Augusti 1851.

LXVII. Iure naturæ matrimonii vinculum non est indissolubile, et in variis casibus divortium proprie dictum auctoritate civili sanciri potest.

Litt. Apost. *Ad Apostolicæ* 22 Augusti 1851.

Alloc. *Acerbissimum* 26 Septembris 1852.

LXVIII. Ecclesia non habet potestatem impedimenta matrimonium dirimentia inducendi, sed ea potestas civili auctoritati competit, a qua impedimenta existentia tollenda sunt.

Litt. Apost. *Multiplices inter* Iunii 1851.

LXIX. Ecclesia sequioribus sæculis dirimentia impedimenta inducere cœpit, non iure proprio, sed illo iure usa, quod a civili potestate mutuata erat.

Litt. Apost. *Ad Apostolicæ* 22 Augusti 1851.

LXX. Tridentini canones qui anathematis censuram illis inferunt qui facultatem impedimenta dirimentia inducendi Ecclesiæ negare audeant, vel non sunt dogmatici vel de hac mutuata potestate intelligendi sunt.

Litt. Apost. *Ad Apostolicæ* 22 Augusti 1851.

LXXI. Tridentini forma sub infirmitatis pœna non obligat, ubi lex civilis aliam formam præstituat, et velit hac nova forma interveniente matrimonium valere.

Litt. Apost. *Ad Apostolicæ* 22 Augusti 1851.

LXXII. Bonifacius VIII votum castitatis in ordinatione emissum nuptias nullas reddere primus asseruit.

Litt. Apost. *Ad Apostolicæ* 22 Augusti 1851.

LXXIII. Vi contractus mere civilis potest inter christianos constare veri nominis matrimonium; falsumque est, aut contractum matrimonii inter christianos semper esse Sacramentum, aut nullum esse contractum, si Sacramentum excludatur.

Litt. Apost. *Ad Apostolicæ* 22 Augusti 1851.

Lettera di S.S. Pio IX. al Re di Sardegna, Settembre 1852.

Alloc. *Acerbissimum* 27 Septembris 1852.

Alloc. *Multis gravibusque* 17 Decembris 1860.

LXXIV. Caussæ matrimoniales et sponsalia suapte natura ad forum civile pertinent.

Litt. Apost. *Ad apostolicæ* 22 Augusti 1851.

Alloc. *Acerbissimum* 27 Septembris 1852.

N.B. Huc facere possunt duo alii errores de clericorum cœlibatu abolendo et de statu matrimonii statui virginitatis anteferendo. Confodiuntur, prior in Epist. Encycl. *Qui pluribus* 9 Novembris 1840, posterior in litteris Apost. *Multiplices inter* 10 Iunii 1851.

§ IX.

Errores de civili Romani Pontificis principatu.

LXXV. De temporalis regni cum spirituali compatibilitate disputant inter se Christianæ et Catholicæ Ecclesiæ filii.

Litt. Apost. *Ad Apostolicæ* 22 Augusti 1851.

LXXVI. Abrogatio civilis imperii, quo Apostolica Sedes potitur, ad Ecclesiæ libertatem felicitatemque vel maxime conduceret.

Alloc. *Quibus quantisque* 20 Aprilis 1849.

N.B. Præter hos errores explicite notatos, alii complures implicite reprobantur, proposita et asserta doctrina, quam Catholici omnes firmissime retinere debeant, de civili Romani Pontificis principatu. Eiusmodi doctrina luculenter traditur in Alloc. *Quibus quantisque* 20 April, 1849; in Alloc. *Si semper antea* 20 Maii 1850; in Litt. Apost. *Cum Catholica Ecclesia* 26 Mart. 1860; in Alloc. *Novos* 28 Sept. 1860; in Alloc. *Iamdudum* 18 Mart. 1861; in Alloc. *Maxima quidem* 9 Iunii 1862.

§ X.

Errores qui ad liberalismum hodiernum referuntur.

LXXVII. Ætate hac nostra non amplius expedit, religionem Catholicam haberi tamquam unicam status religionem, ceteris quibuscumque cultibus exclusis.

Alloc. *Nemo vestrum* 26 Iulii 1855.

LXXVIII. Hinc laudabiliter in quibusdam Catholici nominis regionibus lege cautum est, ut hominibus illuc immigrantibus liceat publicum proprii cuiusque cultus exercitium habere.

Alloc. *Acerbissimum* 27 Septembris 1852.

LXXIX. Enimvero falsum est, civilem cuiusque cultus libertatem, itemque plenam potestatem omnibus attributam quaslibet opiniones cogitationesque palam publiceque manifestandi conducere ad populorum mores animosque facilius corrumpendos ac indifferentismi pestem propagandam.

Alloc. *Nunquam fore* 15 Decembris 1856.

LXXX. Romanus Pontifex potest ac debet cum progressu, cum liberalismo et cum recenti civilitate sese reconciliare et componere.

Alloc. *Iamdudum cernimus* 18 Martii 1861.

Syllabus of the Principal Errors of our Time, which are censured in the Consistorial Allocutions, Encyclical, and other Apostolical Letters of Our Most Holy Lord Pope Pius IX.

Accurately translated from the original. The quotations are omitted, as they may be referred to in the Latin.

§ I.

Pantheism, Naturalism, and absolute Rationalism.

I. There exists no Supreme, all-wise, all-provident, divine being, distinct from this universe, and God is identical with the nature of things, and is therefore subject to changes. In effect, God is produced in man and in the world, and all things are God and have the very substance of God, and God

is one and the same thing with the world, and therefore spirit with matter, necessity with liberty, truth with falsehood, good with evil, justice with injustice.

II. All action of God upon man and the world is to be denied.

III. Human reason, without any reference whatsoever to God, is the sole arbiter of truth and falsehood, of good and evil; it is law to itself, and suffices by its natural force to secure the welfare of men and of nations.

IV. All the truths of religion proceed from the innate strength of human reason: hence, reason is the ultimate standard by which man can and ought to arrive at the knowledge of all truths of every kind.

V. Divine revelation is imperfect, and, therefore, subject to a continual and indefinite progress, corresponding with the advancement of human reason.

VI. The faith of Christ is in opposition to human reason, and divine revelation not only is not useful, but is even hurtful to the perfection of man.

VII. The prophecies and miracles set forth and recorded in the Sacred Scriptures are the fiction of poets, and the mysteries of the Christian faith the result of philosophical investigations. In the books of the Old and New Testaments there are contained mythical inventions, and Jesus Christ Himself is a myth.

§ II.

Moderate Rationalism.

VIII. As human reason is placed on a level with religion itself, so theological must be treated in the same manner as philosophical sciences.

IX. All the dogmas of the Christian religion are indiscriminately the object of natural science or philosophy; and human reason, enlightened solely in a historical way, is able by its own natural strength and principles to attain to the true science of even the most abstruse dogmas; provided only that such dogmas be proposed to reason itself as its object.

X. As the philosopher is one thing, and philosophy another, so it is the right and duty of the philosopher to subject himself to the authority which he shall have proved to be true; but philosophy neither can or ought to submit to any authority.

XI. The Church not only ought never to pass judgment upon philosophy, but ought to tolerate the errors of philosophy, leaving to it to correct itself.

XII. The decrees of the Apostolic See and of the Roman Congregations impede the free progress of science.

XIII. The method and principles by which the old scholastic doctors cultivated theology are no longer suitable to the demands of our times and to the progress of the sciences.

XIV. Philosophy is to be treated of without taking any account of supernatural revelation.—(Id., ibid.)

N.B. To the rationalistic system belong in great part the errors of Anthony Günther, condemned in the letter to the Cardinal Archbishop of Cologne, "*Eximiam tuam*," June 15, 1847; and in that to the Bishop of Breslau, "*Dolore haud mediocri*," April 30, 1860.

§ III.

Indifferentism.—Latitudinarianism.

XV. Every man is free to embrace and profess that reli-

gion which, guided by the light of reason, he shall consider true.

XVI. Men may in the observance of any religion whatsoever, find the way of eternal salvation, and arrive at eternal salvation.

XVII. Good hope at least is to be entertained of the eternal salvation of all those who are not at all in the true Church of Christ.

XVIII. Protestantism is nothing more than another form of the same true Christian religion, in which form it is given to please God equally as in the Catholic Church.

§. IV.

Socialism, Communism, Secret Societies, Biblical Societies, Clerico-Liberal Societies.

Pests of this kind are frequently reprobated in the severest terms in the Encyc. "*Qui pluribus*," Nov. 9, 1846; Allocution *Quibus quantisque*, Apr. 20, 1849; Encyc. "*Noscitis et Nobiscum*," Dec. 8, 1849; Alloc. "*Singulari quadam*," Dec. 9, 1854; Encyc. "*Quanto conficiamur*," Aug. 10, 1863.

§. V.

Errors concerning the Church and her Rights.

XIX. The Church is not a true and perfect society, entirely free: nor is she endowed with proper and perpetual rights of her own, conferred upon her by her Divine Founder; but it appertains to the civil power to define what are the rights of the Church, and the limits within which she may exercise those rights.

XX. The ecclesiastical power ought not to exercise its

authority without the permission and assent of the civil government.

XXI. The Church has not the power of defining dogmatically that the religion of the Catholic Church is the only true religion.

XXII. The obligation by which Catholic teachers and authors are strictly bound, is confined to those things only which are proposed for universal belief as dogmas of faith by the infallible judgment of the Church.

XXIII. Roman Pontiffs and Œcumenical Councils have wandered outside the limits of their powers, have usurped the rights of princes, and have even erred in defining matters of faith and morals.

XXIV. The Church has not the power of using force, nor has she any temporal power, direct or indirect.

XXV. Beside the power inherent in the episcopate, other temporal power has been attributed to it by the civil authority, granted either expressly or tacitly, which on that account is revocable by the civil authority, whenever it thinks fit.

XXVI. The Church has no innate and legitimate right of acquiring and possessing property.

XXVII. The sacred ministers of the Church and the Roman Pontiff are to be absolutely excluded from every charge and dominion over temporal affairs.

XXVIII. It is not lawful for bishops to publish even Letters Apostolic without the permission of government.

XXIX. Favours granted by the Roman Pontiff ought to be considered null, unless they have been sought for through the civil government.

XXX. The immunity of the Church and of ecclesiastical persons derived its origin from civil law.

XXXI. The Ecclesiastical Forum or tribunal for the temporal causes, whether civil or criminal, of clerics, ought by all

means to be abolished, even without consulting and against the protest of, the Holy See.

XXXII. The personal immunity by which clerics are exonerated from military conscription and service in the army may be abolished without violation either of natural right or of equity. Its abolition is called for by civil progress, especially in a society framed on the model of a liberal government.

XXXIII. It does not appertain exclusively to the power of ecclesiastical jurisdiction by right, proper and innate, to direct the teaching of theological questions.

XXXIV. The teaching of those who compare the Sovereign Pontiff to a prince, free and acting in the Universal Church, is a doctrine which prevailed in the Middle Ages.

XXXV. There is nothing to prevent the decree of a general council or the act of all peoples from transferring the Supreme Pontificate from the Bishop and City of Rome to another bishop and another city.

XXXVI. The definition of a national council does not admit of any subsequent discussion, and the civil authority can assume this principle as the basis of its acts.

XXXVII. National Churches withdrawn from the authority of the Roman Pontiff and altogether separated can be established.

XXXVIII. The Roman Pontiffs have by their too arbitrary conduct contributed to the division of the Church into Eastern and Western.

§ VI.

Errors about Civil Society, considered both in itself and in its relations to the Church.

XXXIX. The state, as being the origin and source of all

rights, is endowed with a certain right, not circumscribed by any limits.

XL. The teaching of the Catholic Church is hostile to the well-being and interests of society.

XLI. The civil government, even when in the hands of an infidel sovereign, has a right to an indirect negative power over religious affairs. It, therefore, possesses not only the right called that of *exequatur*, but also that of appeal, called *appellatio ab abusu*.

XLII. In the case of conflicting laws enacted by the two powers, the civil law prevails.

XLIII. The secular power has authority to rescind, declare, and render null solemn conventions commonly called *concordats*, entered into with the Apostolic See regarding the use of rights appertaining to ecclesiastical immunity, without the consent of the same Apostolic See, and even in spite of its protest.

XLIV. The civil authority may interfere in matters relating to religion, morality, and spiritual government: hence, it can pass judgment on the instructions issued for the guidance of consciences, conformably with their mission, by the pastors of the Church. Further, it has the right to make enactments regarding the administration of the Divine Sacraments and the dispositions necessary for receiving them.

XLV. The entire government of public schools in which the youth of any Christian State is educated, except (to a certain extent) in the case of episcopal seminaries, may and ought to appertain to the civil power, and belong to it so far that no other authority whatsoever shall be recognized as having any right to interfere in the discipline of the schools, the arrangement of the studies, the conferring of degrees, in the choice or approval of the teachers.

XLVI. Moreover, even in ecclesiastical seminaries, the method of studies to be adopted is subject to the civil authority.

XLVII. The best theory of civil society requires that popular schools open to the children of every class of the people and, generally, all public institutes intended for instruction in letters and philosophical sciences, and for carrying on the education of youth, should be freed from all ecclesiastical authority, control, and interference, and should be fully subjected to the civil and political power at the pleasure of the rulers and according to the standard of the prevalent opinions of the age.

XLVIII. Catholics may approve of a system of educating youth, unconnected with Catholic faith and the power of the Church, and which regards the knowledge of merely natural things, and only, or at least primarily, the ends of earthly social life.

XLIX. The Civil power may prevent the prelates of the Church and the faithful from communicating freely and mutually with the Roman Pontiff.

L. Lay authority possesses, of itself, the right of presenting bishops, and may require of them to undertake the administration of the dioceses before they receive canonical institution and the Letters Apostolic from the Holy See.

LI. And further, the lay government has the right of deposing bishops from their pastoral functions, and is not bound to obey the Roman Pontiff in those things which relate to the institution of bishoprics and the appointment of bishops.

LII. Government can, by its own right, alter the age prescribed by the Church for the religious profession both of women and men; and may require of all religious orders to admit no person to take solemn vows without its permission.

LIII. The laws enacted for the protection of religious orders and regarding their rights and duties, ought to be abolished: nay more, civil government may lend its assistance to all who desire to renounce the obligation which they had undertaken,

of a religious life, and to break their vows. Government may also suppress the said religious orders, as likewise collegiate churches and simple benefices, even those of advowson, and subject their property and revenues to the administration and pleasure of the civil power.

LIV. Kings and princes are not only exempt from the jurisdiction of the Church, but are superior to the Church in deciding questions of jurisdiction.

LV. The Church ought to be separated from the State, and the State from the Church.

§ VII.

Errors concerning Natural and Christian Ethics.

LVI. Moral laws do not stand in need of the Divine sanction, and it is not at all necessary that human laws should be made conformable to the laws of nature, and receive their power of binding from God.

LVII. The science of philosophical things and morals, and also civil laws, may and ought to keep aloof from divine and ecclesiastical authority.

LVIII. No other forces are to be recognized except those which reside in matter, and all the rectitude and excellence of morality ought to be placed in the accumulation and increase of riches by every possible means, and the gratification of pleasure.

LIX. Right consists in the material fact. All human duties are an empty word, and all human facts have the force of right.

LX. Authority is nothing else but numbers and the sum total of material forces.

LXI. The injustice of an act when successful, inflicts no injury upon the sanctity of right.

LXII. The principle of non-intervention, as it is called, ought to be proclaimed and observed.

LXIII. It is lawful to refuse obedience to legitimate princes, and even to rebel against them.

LXIV. The violation of any most solemn oath, as well as any wicked and flagitious action repugnant to the eternal law, is not only not blameable, but is altogether lawful and worthy of the highest praise, when done through love of country.

§. VIII.

Errors concerning Christian Marriage.

LXV. The doctrine that Christ has raised marriage to the dignity of a sacrament cannot be at all tolerated.

LXVI. The sacrament of marriage is only a something accessory to the contract and separable from it, and the sacrament itself consists in the nuptial benediction alone.

LXVII. By the law of nature, the marriage tie is not indissoluble, and in many cases divorce, properly so called, may be decreed by the civil authority.

LXVIII. The Church has not the power of establishing diriment impediments of marriage, but such a power belongs to the civil authority, by which existing impediments are to be removed.

LXIX. In the dark ages, the Church began to establish diriment impediments, not by her own right, but by using a power borrowed from the state.

LXX. The Canons of the Council of Trent, which anathematize those who dare to deny to the Church the right of establishing diriment impediments, either are not dogmatic, or must be understood as referring to such borrowed power.

LXXI. The form of solemnizing marriage prescribed by the Council of Trent, under pain of nullity, does not bind in cases

where the civil law lays down another form, and declares that when this new form is used the marriage shall be valid.

LXXII. Boniface VIII. was the first who declared that the vow of Chastity taken at Ordination renders marriage void.

LXXIII. In force of a merely civil contract, there may exist between Christians a real marriage, and it is false to say either that the marriage contract between Christians is always a sacrament, or that there is no contract if the sacrament be excluded.

LXXIV. Matrimonial causes and espousals belong by their nature to civil tribunals.

N.B. To the preceding questions may be referred two other errors regarding the abolition of the celibacy of priests and the preference due to the state of marriage over that of virginity. These have been stigmatised; the first in the Encyclical "*Qui pluribus*," Nov. 9, 1846: the second in the Letters Apostolic "*Multiplices inter*," June 10, 1851.

§. IX.

Errors regarding the Civil Power of the Sovereign Pontiff.

LXXV. The children of the Christian and Catholic Church are divided amongst themselves about the compatibility of the temporal with the spiritual power.

LXXVI. The abolition of the temporal power of which the Apostolic See is possessed, would contribute in the greatest degree to the liberty and prosperity of the Church.

N.B. Besides these errors, explicitly censured, very many others are implicitly condemned by the doctrine propounded and established, which all Catholics are bound most firmly to hold touching the temporal Sovereignty of the Roman Pontiff. This doctrine is clearly stated in the Allocutions "*Quibus*

quantisque, April 20, 1849, and "*Si semper antea*," May 20, 1850; Letters Apost. "*Quum Catholica Ecclesia*," March 26, 1860; Allocutions "*Novos*," Sept. 28, 1860; "*Jamdudum*," March 18, 1861, and "*Maxima quidem*," June 9, 1862.

§. X.

Errors having reference to Modern Liberalism.

LXXVII. In the present day it is no longer expedient that the Catholic religion should be held as the only religion of the state, to the exclusion of all other forms of worship.

LXXVIII. Hence it has been wisely provided by law, in some Catholic countries, that persons coming to reside therein shall enjoy the public exercise of their own peculiar worship.

LXXXIX. Moreover it is false that the civil liberty of every form of worship, and the full power, given to all, of overtly and publicly manifesting any opinions whatsoever and thoughts, conduce more easily to corrupt the morals and minds of the people, and to propagate the pest of indifferentism.

LXXX. The Roman Pontiff can, and ought, to reconcile himself, and come to terms with progress, liberalism, and modern civilization.

This translation having been revised by several theologians, we hereby approve of its publication.

✠ Paul Cullen,
Archbishop of Dublin.

APPENDIX XXIII.

Notes on Matrimony and Penance.

You are to require from parties applying to be married a certificate of the publication of Banns, if they belong to a Diocese where the law respecting Banns has been published; and in other cases, you are to endeavour to obtain a written certificate from their pastor, stating that there is no hindrance to the marriage. If parties leave your Mission *in fraudem legis ejusdem*, you are to warn them that they are liable to the Rule of Benedict XIV, authorising the publication of Banns after their return to your Mission, but we do not intend at present to order the application of this rule. (*April* 21, 1856.)

Although our Missions are not *parishes*, it is the duty of the Clergy *not* to administer the Sacrament of Baptism, or to bless Marriages, or perform the right of Churching, unless they have first ascertained that the applicants belong to their own missionary district. (Experienced Missionaries suggest, that as Churching is forbidden in certain cases, and as entries in the Baptismal Register are differently worded in such cases, it is convenient to use the form of interrogation, " *Where were you married ?*")

Whilst you are careful in observing this rule in the case of Marriages, Baptisms, and Churching, your charity will lead you to attend the dying when you have reason to fear that they may be unable to obtain the assistance of their own Priest, and to afford every facility to your penitents to make their confessions at any time, without fear or human respect to any of the Clergy in your own or other Missions.

As some have mislaid the form sent by us, we mention again, that instead of the *Audivi*, which is sometimes erroneously taken to mean more than that the bearer has approached the Sacrament of Penance, it is advisable to use the Roman form: *Testor* de sacramentali Confessione *N. N.* apud me peracta die . . . . . . 186 . . *N. N.* Sacerdos.

When foreigners ask for a certificate to show that they have made their Easter Communion, the following form will suffice: *O Sacrum Convivium.* Fides Communionis Paschalis in Ecclesia. S. . . . D. Suthwarcensis in Anglia, anno 186 . . . *N. N.* Sacerdos. (Issued *May* 8, 1860.)

APPENDIX XXIV.

Funeral Service with Mass for a Deceased Protestant.

Letter of the Prefect of Propaganda to the Bishop of Southwark, March 27, 1859.

I communicated the question whether, in the case of the anniversary of a Protestant princess belonging by marriage to a Catholic family, it would be lawful to celebrate a funeral service with Mass for the repose of the souls of the dead of the said family, to the Holy Office. The answer of this Supreme Tribunal, given on Wednesday, the 23rd instant, which was afterwards ratified by His Holiness, was:—"Non licere et detur exemplar epistolæ in forma brevis sa: Gregorii XVI die 9 Julii 1842 Præposito Monachorum Schyrensium datæ."

(*Signed*) A Card. Barnabò.

Breve Gregorii PP. XVI ad Præsidem Monachorum de Scheyern.

Dilecto Filio Religioso Viro Ruperto Leiss Præsidi Monachorum Schyrensium Ordinis S. Benedicti Schyram in Monacensi Diœcesi, Gregorius PP. XVI.

Dilecte Fili, Religiose Vir, salutem et Apostolicam Benedictionem.

Litteras accepimus, quibus Dilecte Fili, certiores Nos facis in Cœnobio isto Regia dudum pietate instaurato servari fideliter, quoad fieri potest, Constitutiones Congregationis Benedictino-Bavaricæ approbatas ab Innocentio XI glor. mem. Decessore nostro inde ab anno Domini 1686, atque hinc a Nobis supplex exposcis ut illas iterum confirmare velimus. Significas insuper, Carissimum in Christo Filium Nostrum Bavariæ Regem in restituendo Vobis Cœnobio eam apposuisse conditionem, ut Monachi in sua Ecclesia funus celebrare tenerentur pro Rege ipso cum morietur, et in anniversariis porro diebus in perpetuum; itemque pro Regina Conjuge, ac pro futuris deinde seu Regibus, seu Reginis, tum in cujusque obitu, tum in diebus anniversariis qui usque ad subsequentis mortem intercedent. Addis autem, te quidem, Dilecte Fili, jam tum præsensisse difficultatem ex eo facile obventuram, quod Serenissima Regis Uxor à Catholicis sacris aliena est: sed nihilominus ex cujusdam prudentis, ut putabas, viri consilio induxisse animum, ut conditionen illam acciperes ea mente, ut si deinceps eadem Regina extra communionem Catholicam moriatur, Sacrificium Missæ in ipsius funere, et anniversariis diebus offeratur pro Regia Catholica familia universim. Verum cum nuper in morte acatholicæ item mulieris serenissimæ Reginæ viduæ non leves circa ejus funus

toto regno dissensiones extiterint, tuum esse duxisti referre ad Nos de conditione illa, ac de ratione a te monachisque tuis eo in casu tenenda, sententiam nostram exposcere. Nos igitur sanctissimis insistentes Ecclesiæ regulis respondemus, intentionem illam offerendi Divinum Sacrificium seu alias preces pro defunctis è catholica Regia familia universis, haudquaquam satis esse ad cohonestandum, publici funeris causa, quod pro acatholica persona nominatim postulatim est, et in ejus obitus aut annua die celebratur; atque hinc Nos ipsi etsi te, Dilecte Fili, tuosque monachos paterna charitate prosequamur, ea tamen quæ ad Cœnobium istud ejusque res pertinent non antea probaturi, et confirmaturi erimus, quam conditio illa, incautè à vobis suscepta, ad sola Catholicorum Principum funera restringatur. Nec enim permittere possumus, ut ullo modo fraus fiat prohibitioni illi, quæ in Catholica ipsa Doctrina innititur, de sacro funere pro defunctis acatholicis non celebrando. Age igitur, Dilecte Fili, impende tuam omnem industriam, atque operam, quo Serenissimus Rex pro pietate sua id omnino annuat; ac subinde Nos paratissimos invenies, ut quantum cum Domino poterimus auctoritate Nostra Apostolica Vobis rebusque vestris faveamus. Interea si ante rem cum sua Majestate compositam contingat, quod Deus avertat, Reginam Serenissimam extra veram Catholicam Fidem supremum diem obire; multa Tibi, monachisque tuis firmitate animi prudentiaque opus est, ut vos quidem gravissimum illud Ecclesiæ sanctæ interdictum minime violetis, et pius Rex intelligat haudquaquam fieri posse, ut salvis Religionis officiis, eidem ea in re morem geratis. Ceterum perge ut certe facis, Dilecte Fili, attendere cum Dei gratia, Tibi, et monachis tuis, quo vigeat in Cœnobio isto floreatque indies magis Religionis studium, sanctitas morum disciplinæ custodia. Ita Deo semper placebitis, cui vos probastis, et exemplo, laboribusque vestris bene istic de ra catholica merebemini, ac

majorem vobis conciliabitis a Rege clementissimo benevolentiam, denique reviviscentis in Bavaria Benedictini Instituti nomen apud Catholicum populum amplificabitis, et qui etiam ex adverso sunt verebuntur, nihil habentes malum dicere de vobis. Nos autem non prætermittimus Patri misericordiarum per Jesum Christum Unigenitum suum humillime supplicare, ut fausta vobis et salutaria cuncta largiatur. Ac superni hujus præsidii auspicem, nostræque testem studiosissimæ voluntatis Apostolicam Benedictionem Tibi, Dilecte Fili Religiose Vir, monachisque sodalibus intimo cordis affectu impertimur.

Datum Romæ apud S. Mariam Majorem die 9 Julii anno 1842, Pontificatus Nostri anno XII.

GREGORIUS PP. XVI.

APPENDIX XXV.

EPISTOLA SUMMI PONTIFICIS AD CAPITULUM DIRECTA
PIUS PP. IX.

Dilecti Filii salutem et Apostolicam Benedictionem.

QUANTO studio et religione Britanniæ fideles, maxime vero hujusce Suthwarcensis Diœceseos, Apostolicam B. Petri Sedem colerent, et quanta esset erga Nos eorum filialis pietas, multis jam noveramus argumentis. Aliud vero à Vobis est additum officiosissimis literis, quas, adveniente in Urbem egregio Pastore vestro, Nobis tradendas curavistis. Certe dolorum et gaudii participatio voluntarie suscepta singularem demonstrat charitatem. Vos autem, qui acerbitates, quas patimur, communes Nobiscum voluistis habere, etiam gaudio participes

futuros aliquando speramus. Non enim diuturna erit impietatis victoria, et nulla potestas, ceu sapienter notavistis, adversus Petri Cathedram unquam prævalebit. Ea enim *quoque*, ut docet Magnus Leo, *petra est, quæ Christi virtute solidatur, ut quæ Christi potestate sunt propria, istius sint cum Illo participatione communia.* Cæterum cum fervet bellum, et multorum periclitatur salus, optime et piissime fecistis assiduas preces ad Deum misericordiarum sine intermissione effundentes: et dum pro eo studio et constantia valde religionem Vestram commendamus, ut idem ferventius et alacrius indies præstare possitis Vobis, Dilecti Filii, et fidelibus universis Suthwarcensis Diœceseos Benedictionem Apostolicam cœlestium donorum auspicem peramanter impertimur.

Datum Romæ apud S. Petrum die 28 Junii 1862, Pontificatus Nostri anno XVII.

Pius PP. XVI.

APPENDIX XXVI.

Indulgences for Religious Communities.

Beatissime Pater.

Thomas Episcopus Suthwarcensis supplicat ut S. V. dignetur concedere Indulgentiam Plenariam animabus Defunctorum applicabilem, perpetuam pro singulis domibus ejusdem Diœceseos Mulierum Religiosarum cujusvis Instituti saltem ab Ordinario approbati, singulis Dominicis, Festis Beatæ Mariæ Virginis et Domini Nostri Jesu Christi, necnon pro die Receptionis et Professionis Religiosarum, lucrandam ab iis omnibus quæ S. Confessione et S. Communione peractis, pias

ad Deum preces fuderint in Sacello in quo Communitas orare solet. Quare, etc.

Ex Audientia Sanctissimi habita die 4 Januarii, 1852. Sanctissimus Dominus Noster Pius Divina Providentia PP. IX referente me infrascripto S. Congregationis de Propaganda Fide Secretario benigne annuit pro gratia juxta petita, dummodo agatur de Ecclesiis vel Oratoriis publicis.

Datum Romæ ex Ædibus die S. C. die et Anno quibus supra. Gratis, etc.

L. † S. Al. Barnabò, à Secretis.

APPENDIX XXVII.

De præfatione in Missis votivis Immaculatæ Conceptionis.

Suthwarcen.

Rme Dne uti Frater.

S. R. C. consideratis quæ ab A. T. exposita fuerunt relate ad additionem Rubricæ indicentis ut in nova Missa Immaculatæ Conceptionis Beatæ Mariæ Virginis quando celebratur more votivo dicatur in Præfatione *Et Te in Conceptione Immaculata,* habito etiam oraculo Sanctissimi Domini Nostri Pii PP. IX supervacaneam vidit hanc ipsam Rubricam exprimere, eo vel magis quod longe ante Definitionem Dogmaticam idipsum Sanctitas Sua concessit universæ Ecclesiæ, dum per Encyclicam datam Cajetæ die 2da Februarii 1849 liberum reliquit Episcopis assumere officium et Missam Immaculatæ Conceptionis à se approbat. pro Clero Almæ Urbis pridie Kal. Oct. 1847.

Dum pro mei muneris ratione id A. T. communico, ut ipsa diu felix et incolumis vivat ex animo deprecor, A. T. Romæ die 14ta Januarii 1864. Uti Frater,

Constantinus Epus Portuen. et S. Rufinæ Card. Patrizi
S. R. C. Præf.
D. Bartolini S. R. C. Secret.

Rmo Dno uti Fratri
Episcopo Suthwarcensi.

APPENDIX XXVIII.

Supremæ S. Romanæ et Universalis Inquisitionis ad omnes Angliæ Episcopos.

Apostolicæ Sedi nuntiatum est, catholicos nonnullos et ecclesiasticos quoque viros Societati *ad procurandam,* uti aiunt, *Christianitatis unitatem* Londini anno 1857 erectæ, nomen dedisse, et jam plures evulgatos esse ephemeridum articulos, qui catholicorum huic Societati plaudentium nomine inscribuntur, vel ab ecclesiasticis viris eamdem Societatem commendantibus exarati perhibentur. Et sane quænam sit huius Societatis indoles vel quo ea spectet, nedum ex articulis ephemeridis cui titulus "the Union Review," sed ex ipso folio quo socii invitantur et adscribuntur, facile intelligitur. A protestantibus quippe efformata et directa eo excitata est spiritu, quem expresse profitetur, tres videlicet christianas communiones romano-catholicam, græco-schismaticam et anglicanam, quamvis invicem separatas ac divisas, æquo tamen jure catholicum nomen sibi vindicare. Aditus igitur in illam patet

omnibus ubique locorum degentibus tum catholicis, tum græco-schismaticis, tum anglicanis, ea tamen lege ut nemini liceat de variis doctrinæ capitibus in quibus dissentiunt quæstionem movere, et singulis fas sit propriæ religiosæ confessionis placita tranquillo animo sectari. Sociis vero omnibus preces ipsa recitandas, et sacerdotibus Sacrificia celebranda indicit iuxta suam intentionem: ut nempe tres memoratæ christianæ communiones, utpote quæ, prout supponitur, Ecclesiam catholicam omnes simul iam constituunt, ad unum corpus efformandum tandem aliquando coeant.

Suprema S. O. Congregatio, ad cuius examen hoc negotium de more delatum est, re mature perpensa, necessarium iudicavit sedulam ponendam esse operam, ut edoceantur fideles ne hæreticorum ductu hanc cum iisdem hæreticis et schismaticis societatem ineant. Non dubitant profecto Emi Patres Cardinales una mecum præpositi Sacræ Inquisitioni, quin istius regionis Episcopi pro ea, qua eminent, caritate et doctrina omnem iam adhibeant diligentiam ad vitia demonstranda, quibus ista Societas scatet, et ad propulsanda quæ secum affert pericula: nihilominus muneri suo deesse viderentur, si pastoralem eorumdem Episcoporum zelum in re adeo gravi vehementius non inflammarent: eo enim periculosior est hæc novitas, quo ad speciem pia et de Christianæ Societatis unitate admodum sollicita videtur.

Fundamentum cui ipsa innititur huiusmodi est quod divinam Ecclesiæ constitutionem susque deque vertit. Tota enim in eo est, ut supponat veram Iesu Christi Ecclesiam constare partim ex Romana Ecclesiæ per universum orbem diffusa et propagata, partim vero ex schismate photiano et ex anglicana hæresi, quibus æque ac Ecclesiæ Romanæ unus sit Dominus, *una fides* et unum baptisma. Ad removendas vero dissensiones, quibus hæ tres christianæ communiones cum gravi scandalo et cum veritatis et caritatis dispendio divexantur,

preces et sacrificia indicit, ut a Deo gratia unitatis impetretur. Nihil certe viro catholico potius esse debet, quam ut inter Christianos schismata et dissensiones a radice evellantur, et Christiani omnes sint *solliciti servare unitatem spiritus in vinculo pacis* (Ephes. 4). Quapropter Ecclesia Catholica preces Deo O. M. fundit et Christifideles ad orandum excitat, ut ad veram fidem convertantur et in gratiam cum Sancta Romana Ecclesia, extra quam non est salus, eiuratis erroribus, restituantur quicumque omnes ab eadem Ecclesia recesserunt: imo ut omnes homines ad agnitionem veritatis, Deo bene iuvante, perveniant. At quod Christifideles et ecclesiastici viri hæreticorum ductu, et quod peius est, iuxta intentionem hæresi quammaxime pollutam et infectam pro christiana unitate orent, tolerari nullo modo potest. Vera Iesu Christi Ecclesia quadruplici nota, quam in symbolo credendam asserimus, auctoritate divina constituitur et dignoscitur: et quælibet ex hisce notis ita cum aliis cohæret ut ab iis nequeat seiungi: hinc fit, ut quæ vere est et dicitur Catholica, unitatis simul, sanctitatis et Apostolicæ successionis prærogativa debeat effulgere. Ecclesia igitur catholica una est unitate conspicua perfectaque orbis terræ et omnium gentium, ea profecto unitate, cuius principium, radix et origo indefectibilis est beati Petri Apostolorum Principis eiusque in Cathedra Romana Successorum suprema auctoritas et potior principalitas. Nec alia est Ecclesia catholica nisi quæ super unum Petrum ædificata in unum connexum corpus atque compactum unitate fidei et caritatis assurgit: quod beatus Cyprianus in epl. 45. sincere professus est, dum Cornelium Papam in hunc modum alloquebatur: *ut Te collegæ nostri et communionem tuam idest Catholicæ Ecclesiæ unitatem pariter et caritatem probarent firmiter ac tenerent.* Et idipsum quoque Hormisdas Pontifex ab Episcopus acacianum schisma eiurantibus assertum voluit in formula totius christianæ antiquitatis suffragio comprobata, ubi

sequestrati a communione Ecclesiæ catholicæ ii dicuntur, qui sunt *non consentientes in omnibus Sedi Apostolicæ*. Et tantum abest quin communiones a romana Sede separatæ iure suo Catholicæ nominari et haberi possint, ut potius ex hac ipsa separatione et discordia dignoscatur quænam societates et quinam christiani nec veram fidem teneant nec veram Christi doctrinam: quemadmodum iam inde a secundo Ecclesiæ sæculo luculentissime demonstrabat S. Irenæus lib. 3. contra hæres. c. 3. Caveant igitur summo studio Christifideles ne hisce societatibus coniungantur, quibus salva fidei integritate nequeunt adhærere; et audiant sanctum Augustinum docentem, nec veritatem nec pietatem esse posse ubi christiana unitas et Sancti Spiritus caritas deest.

Præterea inde quoque a londinensi Societate fideles abhorrere summopere debent, quod conspirantes in eam et *indifferentismo* favent et scandalum ingerunt. Societas illa, vel saltem eiusdem conditores et rectores profitentur, photianismum et anglicanismum duas esse eiusdem veræ christianæ religionis formas in quibus æque ac in Ecclesia catholica Deo placere datum sit: et dissensionibus utique christianas huiusmodi communiones invicem urgeri, sed citra fidei violationem, propterea quia una eademque manet earumdem fides. Hæc tamen est summa pestilentissimæ indifferentiæ in negotio religionis, quæ hac potissimum ætate in maximam serpit animarum perniciem. Quare non est cur demonstretur catholicos huic Societati adhærentes spiritualis ruinæ catholicis iuxta atque acatholicis occasionem præbere, præsertim quum ex vana expectatione ut tres memoratæ communiones integræ et in sua quæque persuasione persistentes simul in unum coeant, Societas illa acatholicorum conversiones ad fidem aversetur et per ephemerides a se evulgatas impedire conetur.

Maxima igitur sollicitudine curandum est, ne catholici vel specie pietatis vel mala sententia decepti Societati, de qua hic

habitus est sermo, aliisque similibus adscribantur vel quoquomodo faveant, et ne fallaci novæ christianæ unitatis desiderio abrepti ab ea desciscant unitate perfecta, quæ mirabili munere gratiæ Dei in Petri soliditate consistit.

Romæ hac die 16 Septembris 1864.

C. Card. Patrizi.

The attention of the Clergy is directed to the following documents, and in their zeal they are invited to guard the faithful and persons seeking the truth, against the delusions which the Holy See has pointed out in the two letters of Cardinal Patrizi. The first of these letters is given in Latin above, and we now subjoin,

1. The translation of this letter of September 16, 1864.
2. The reply of various Anglicans to it.
3. In Latin and in English, the final answer of his Eminence, dated Nov. 8, 1865.

No. I.

Letter of the Supreme Holy Roman and Universal Inquisition to all the English Bishops.

It has been notified to the Apostolic See that some Catholics and even ecclesiastics have given their names to a Society established in London in the year 1857, "for promoting" (as it is called) "the unity of Christendom;" and that several articles have been published in the public papers signed with the names of Catholics, in approval of this Society, or supposed to have been written by ecclesiastics in its favour. Now, the real character and aim of the Society are plain, not only from the articles in the journal called the "Union Review," but from the very prospectus in which persons are invited to

join it, and are enrolled as members. Organized and conducted by Protestants, it has resulted from a view, put forth by it in express terms, that the three Christian communions, the Roman Catholic, the schismatic Greek, and the Anglican, though separated and divided one from another, have yet an equal claim to the title of Catholic. Hence, its doors are open to all men whencesoever—Catholics, schismatic Greeks, or Anglicans—but so that none shall moot the question of the several points of doctrine in which they differ, and each may follow undisturbed the opinions of his own religious profession. It appoints, moreover, prayers to be said by all its members, and Masses to be celebrated by priests, according to its particular intention; namely, that these three Christian communions, constituting, as by hypothesis they are assumed to do, the Catholic Church collectively, may at some future time coalesce to the formation of one body.

The Supreme Congregation of the Holy Office, to whose scrutiny the matter has been referred as usual, has judged, after mature consideration, that the faithful should be warned with all care against being led by heretics to join with them and with schismatics in entering this Association. The most Eminent Fathers the Cardinals, placed with myself over the Sacred Inquisition, entertain, indeed, no doubt that the Bishops of those parts address themselves already with diligence, according to the charity and learning which distinguish them, to point out the evils which that Association diffuses, and to repel the dangers it is bringing on. Yet they would seem wanting to their office, did they not, in a matter of such moment, further enkindle the said Bishops' pastoral zeal; this novelty being all the more perilous as it bears a semblance of religion, and of being much concerned for the unity of the Christian society.

The principle on which it rests is one that overthrows the

Divine constitution of the Church. For it is pervaded by the idea that the true Church of Jesus Christ consists partly of the Roman Church spread abroad and propagated throughout the world, partly of the Photian schism and the Anglican heresy, as having equally with the Roman Church, one Lord, *one faith*, and one baptism. To take away the dissensions which distract these three Christian communions, not without grievous scandal and at the expense of truth and charity, it appoints prayers and sacrifices, to obtain from God the grace of unity. Nothing indeed should be dearer to a Catholic than the eradicating of schisms and dissensions among Christians, and to see all Christians "*solicitous to keep the unity of the Spirit in the bond of peace.*" (Eph. iv.) To that end, the Catholic Church offers prayers to Almighty God, and urges the faithful in Christ to pray, that all who have left the Holy Roman Church, out of which is no salvation, may abjure their errors and be brought to the true faith, and the peace of that Church; nay, that all men may, by God's merciful aid, attain to a knowledge of the truth. But that the faithful in Christ, and that ecclesiastics, should pray for Christian unity under the direction of heretics, and, worse still, according to an intention stained and infected by heresy in a high degree, can no way be tolerated. The true Church of Jesus Christ is constituted and recognized as such by those four "marks," belief in which is asserted in the Creed, each note being so linked with the rest as to be incapable of separation. Hence, the Church Catholic, truly so called, must be luminous with all the high attributes of unity, sanctity, and apostolical succession. The Catholic Church therefore is One, in the manifest and perfect unity of all the nations of the world; that is, the unity of which the supreme authority and more eminent principality of blessed Peter, Prince of the Apostles, and his successors in the Roman See is the principal, the root, and indefectible origin. She is no

other than that Church which, built on Peter alone, grows up into one body, knit together and compacted in unity of faith and charity; which blessed Cyprian in his 45th Epistle heartily acknowledged, where he addresses Pope Cornelius: "that our colleagues may firmly approve and hold to thee and thy communion—that is, alike to the unity and charity of the Catholic Church." It was the assertion of this same truth that Pope Hormisdas required of the bishops who abjured the schism of Acacius, in the formula approved by the suffrage of all Christian antiquity, in which they "who agree not in all things with the Apostolic See" are said to be "put forth from the communion of the Church Catholic." So far from its being possible that communions separate from the Roman See can be rightly called or reputed Catholic, their very separation and disagreement is the mark by which to know those communities and Christians that hold neither the true faith, nor the true doctrine of Christ, as Irenæus (lib. iii. *contra Hæres.* c. 3) most clearly showed as early as the second century. Let the faithful, then, jealously beware of joining those societies to which they cannot unite themselves and yet keep their faith unimpaired; and listen to S. Augustine, who teaches that there can be neither truth nor piety where Christian unity and the charity of the Holy Spirit are absent.

A further reason why the faithful ought to keep themselves entirely apart from the London Society is this, that they who unite in it both favour *indifferentism* and introduce scandal. That Society, at least its founders and directors, assert that Photianism and Anglicanism are two forms of one true Christian religion, in which the same means of pleasing God are afforded as in the Catholic Church; and that the active dissensions in which these Christian communions exist are short of any breach of the faith, inasmuch as their faith continues one and the same. Yet this is the very essence of

that most baneful indifference in matters of religion which is at this time especially spreading in secret, with the greatest injury to souls. Hence, no proof is needed that Catholics who join this Society are giving both to Catholics and non-Catholics an occasion of spiritual ruin: more especially, because the Society, by holding out a vain expectation of those three communions, each in its integrity, and keeping each to its own persuasion, coalescing in one, leads the minds of non-Catholics away from conversion to the faith, and, by the journals it publishes, endeavours to prevent it.

The most anxious care, then, is to be exercised, that no Catholics may be deluded, either by appearance of piety or by unsound opinions, to join or in any way favour the Society in question, or any similar one; that they may not be carried away by a delusive yearning for such new-fangled Christian unity, into a fall from that perfect unity which by a wonderful gift of Divine grace stands on the firm foundation of Peter.

C. Card. Patrizi.

Rome, this 16th day of September, 1864.

No. II.

Address from Anglican Clergy to Cardinal Patrizi.

To the Most Eminent and Most Reverend Father in Christ and Lord C. Cardinal Patrizi, Prefect of the Sacred Office.

Most Eminent Lord,

We, the undersigned Deans, Canons, Parish Priests, and other Priests of the Anglo-Catholic Church, earnestly desiring the visible reunion, according to the will of our Lord, of the several parts of the Christian family, have read with great regret your Eminence's letter "to all the English Bishops."

In that letter, our Society, instituted to promote the Re-

union of all Christendom, is charged with affirming in its prospectus, that "the three Communions, the Roman Catholic, the Eastern, and the Anglican, have an equal claim to call themselves Catholic."

On that question our prospectus gave no opinion whatever. What we said, treated of the question of *fact*, not of *right*. We merely affirmed that the Anglican Church claimed the name of Catholic; as is abundantly plain to all, both from the Liturgy and the Articles of Religion.

Moreover, as to the intention of our Society, that letter asserts our especial aim to be, "that the three Communions named, each in its integrity and each maintaining still its own opinions, may coalesce into one."

Far from us and from our Society be such an aim as this; from which must be anticipated, not ecclesiastical unity, but merely a discord of brethren in personal conflict under one roof. What we beseech Almighty God to grant, and desire with all our hearts, is simply that œcumenical intercommunion which existed before the separation of East and West, founded and consolidated on the profession of one and the same Catholic faith.

Moreover, the Society aforesaid should all the less excite your jealousy that it abstains from action, and simply prays, in the words of Christ our Lord, "May there be one Fold and one Shepherd." This alone finds place in our heart's desire; and this is the principle and the yearning we express to your Eminence with the utmost earnestness, with sincere heart and voice unfeigned.

As to the journal entitled "The Union Review," the connection between it and the Society is purely accidental, and we are therefore in no way pledged to its *dicta*. In that little work, various writers put forth indeed their own opinions, but only to the further elucidation of the truth of the Catholic

faith by developing them. That such a mode of contributing papers should not be in use in Rome, where the controversies of the day are seldom under discussion, is hardly to be wondered at; but in England, where almost every question becomes public property, none results in successful conviction without free discussion.

To hasten this event, we have now laboured during many years. We have effected improvements beyond what could be hoped for, where the faith of the flock, or Divine worship, or clerical discipline, may have been imperfect; and, not to be deemed forgetful of others, we have cultivated a feeling of good will towards the venerable Church of Rome, that has for a long time caused some to mistrust us.

We humbly profess ourselves your Eminence's servants, devoted to Catholic unity.

(This Address was signed by 198 Clergy of the Church of England.)

No. III.

Answer of His Eminence Cardinal Patrizi to the foregoing Letter.

Honoured and very dear Sirs,

In the letter you have sent me, you profess as your only desire, with sincere heart and voice unfeigned, that, in our Lord's words, there should be one fold and one shepherd. This gives the Sacred Congregation a pleasing hope of your finally attaining to true unity, through the Divine grace of our Lord Jesus Christ. But you must beware lest, in seeking it, you turn aside from the way. It causes the Sacred Congregation

the most heartfelt sorrow that such has been your case; forasmuch as you imagine that those Christian communities which claim to have inherited the priesthood and the name Catholic, constitute portions of the true Church of Jesus Christ, though divided and separated from the Apostolic See of Peter. Nothing is more contrary to the true idea of the Catholic Church than such a notion. For, as my letter to the English Bishops lays down, that is the Catholic Church which, built on Peter alone grows up into one body, knit together and compacted in the unity of faith and charity.* If, indeed, you will examine the matter with care, and dispassionately consider it, evident proofs will show that this unity of faith and charity—that is, of communion—is, by the immutable institution of Christ, not only a chief and fundamental attribute of the Church, but a note, sure and ever visible, whereby the Church herself is, with security and ease, distinguishable from all sects. Witness the express affirmations, the definite metaphors, the parables and similitudes of the sacred Scriptures, portraying, as it were, the Church in outline; then, the plain documents of the holy Fathers and Councils; again, the uniform method which the Church has from the first adopted against heretics and schismatics of every race, many of whom, all the while, arrogated to themselves the priesthood and the name Catholic. As, then, the Church of Christ is Catholic, and is called so, by virtue of that supreme unity of faith and communion which, diffused as she is through all nations and all time, she still firmly maintains; so, in virtue of that same unity, is she entitled Holy and Apostolic; and as without such unity she would cease, *de jure* and *de facto*, to be Catholic, so would she at once lose the attributes of sanctity and apostolical succession

Its unity, however, the Church of Christ never has lost; never,

* S. Ambros. de Offic. Ministr. lib. iii. c. 3, n. 19.

for the briefest interval of time, will lose: forasmuch as, by the Divine oracles, the Church is to endure for ever. But how can its perpetual duration be believed, if the succession of ages bring about new aspects and form in its essential condition, even as in the changeful things of this world; and as if consequently the Church itself could at any time lapse so far from that unity of faith and communion in which it was founded by Jesus Christ and then propagated by the Apostles? For therefore, says S. Ambrose, will the reign of the Church endure for ever, because the faith is undivided and the body one.* Now, if the Church of Christ be altogether indefectible, it follows at once that it is to be asserted and believed infallible also in propounding the doctrines of the Gospel. And that Christ our Lord, by a wonderful gift, has bestowed on His Church, of which He is Himself the Head, the Bridegroom, and the Corner Stone, this prerogative of infallibility, is a fixed dogma of the Catholic faith. What man of sound mind, indeed, could persuade himself that error might lurk in the Church's public and authoritative office as teacher, instituted by Christ to this very end, that we should not now be children, tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness by which they lie in wait to deceive;† which He promised should never be destitute of His own presence, and should be taught all truth by the Holy Ghost; through which He willed that all nations should be called to the obedience of faith, and be taught what to believe, and what to do; so that he should be condemned who would not believe the preaching of the Apostles and their lawful successors; and to which He gave the function and authority to prescribe the form of sound words, wherein all who are taught of God should unite? Hence S. Paul calls the Church the pillar and ground

* In Luc. lib. vii. n. 91.

† Ephes. iv. 14.

of the truth.* But how could the Church be the ground of the truth, unless they who sought were secure of obtaining the truth at her hands? Moreover, the holy Fathers, speaking with one voice, proclaim that the unity of the faith and doctrine of Christ is so inherent in the unity of the Church that the one cannot be disjoined from the other; which is the meaning of that golden saying of S. Cyprian, that the Church is the home of unity and truth.† Nor has the Catholic Church been ever in doubt of this prerogative, promised and communicated to it by the continual presence of Christ and the assistance of the Holy Ghost, so often as it has applied itself to decide controversies which arise on faith, to interpret the sacred Scriptures, or to overthrow such errors as oppose the deposit of revelation committed to it. It has ever put forth and proposed its definitions of dogma as a certain and immutable rule of faith, every one being bound to yield to them interior assent, without doubtfulness, uncertainty, or hesitation, as to a rule of faith. And such as contumaciously resist these definitions would, by the very fact, be judged to have made shipwreck of the faith necessary to salvation, and ceased to belong to Christ's flock. All which brings out more and more the absurdity of that figment of a Catholic Church as a coalition of three communions; a figment whose authors are of necessity driven to deny the Church's infallibility.

Quite as certain is the proof that Christ Jesus, in order to produce and ever preserve unity in His Church, and through the appointment of a head to remove all occasion of schism,‡ has, by a special providence, chosen the most blessed Peter in preference to the other Apostles, to be their Prince, and the conspicuous centre and bond of that unity. On him He has built His Church; to him He has given supreme charge and

* Timoth. iii. 15. † Epist. viii. ad Cornel. ap. Coustant, n. 1.
‡ S. Hieronym. lib. i. adv. Jovin. n. 26.

authority to feed the entire flock, to confirm his brethren, to bind and to loose throughout the world ; continuing it to his successors in every age. This is a Catholic dogma which, coming from the lips of Christ, delivered and maintained by the perpetual teaching of the Fathers, has been religiously preserved by the universal Church through every age, and which it has often confirmed against the errors of innovators, by decrees of supreme Pontiffs and Councils. Hence, that alone has ever been believed to be the Church Catholic which is united in faith and communion with the See of the Roman Pontiffs, successors of Peter ; the See named, therefore, by S. Cyprian the root and matrix of the Catholic Church,* designated by Fathers and Councils, as its especial title, the Apostolic See; the See whence sacerdotal unity took its rise ;† whence the laws of religious communion flow to all ;‡ wherein Peter ever lives, presides, and holds out to all who seek the truths of faith.§ S. Augustine, as we know, when he would recall the Donatists, convicted of schism, to the root and the vine whence they had departed, uses an argument frequent also with the earlier Fathers : 'Come, my brethren, if ye would be grafted into the Vine. It is grievous to see you cut off and lyin Number up the priests from the See of Peter itself, and see who in that series of Fathers succeeded to whom. That is the Rock, against which the haughty gates of hell prevail not.'||

No other proof is needed that he is not in the Catholic Church who is not joined to that Rock on which the founda-

* Epist. iv. ad Cornel. ap. Coustant, n. 3.

† S. Cypr. epist. xii. ad Cornel. ap. Coustant, n. 11.

‡ Epist. Conc. Aquil. ad Gratian. Imp. an. 381, inter. epist. S. Ambrosii.

§ S. Pet. Chrysol. epist. ad Eutych. Act. iii. Concil. Ephes. ap. Harduin, i. 1478.

|| Psalm. in part. Donati.

tion of Catholic unity is laid. In the same sense, S. Jerome held every one to be profane who was not united in communion with the See of Peter and the Pontiff seated there. 'Following (he writes to Damascus) no chief but Christ, I am joined in communion with your holiness, that is, with the chair of Peter. On that rock I know that the Church is built. Whosoever eateth the Lamb out of this house is profane. If any one be not in the ark of Noe he will perish when the flood prevails. Whosoever gathereth not with thee, scattereth; that is he who is not of Christ is of Antichrist.'* In the same sense, also, S. Optatus of Milevis proclaims that chair to be one, known to all, set up in Rome, in which unity is so to be preserved by all that he is a schismatic and heretic whosoever sets up any other chair against that one alone.† And rightly too; for, as S. Irenæus openly proclaims to all, in the ordination and succession of the Roman Pontiffs, the tradition and publication of truth in the Church, which began with the Apostles, has come down even to us; this being proof complete that one and the same life-giving faith in the Church is handed down and preserved in truth from the Apostles to this day.‡

If, then, it be a mark of Christ's Church, special and perpetual, that with perfect unity in faith and charity of communion, it coheres, flourishes, and, as a city set on a hill, is manifest to all men in all time; if, again, Christ has willed that of such unity the Apostolic See of Peter should be the source, the centre, and the bond, it follows that no congregation whatsoever, separated from the external visible communion and obedience of the Roman Pontiff, can be the Church of Christ, or can in any way whatsoever belong to the

* Epist. xiv. al. 57, ad Damas. n. 2.

† De Schism. Donatist. lib. ii. n. 2.

‡ Lib. iii. contra Hæres. c. 3, n. 3, ex vet. interpret.

Church of Christ; to that Church which, after the Holy Trinity, is proposed to our belief in the Creed as a Church Holy, One, True, Catholic;* called Catholic not only by its children, but by all its enemies beside;† with such exclusive possession of the name that, whereas all heretics claim to be called Catholics, yet if a stranger should ask where the Catholic Church assembles, no heretic ventures to point out his own temple or place of meeting.‡ It cannot belong to that Church by means of which, as by a body in intimate union with Himself, Christ bestows the benefits of His redemption; severed from which, however much one may hold himself to be living blamelessly, yet for this sin alone, of being disjointed from the unity of Christ, he shall not have life, but the wrath of God remaineth on him.§ Wherefore, as the name Catholic can by no manner of right belong to such communions, so can it in no way be given to them without manifest heresy.

From all which, honoured and very dear Sirs, you will see why this Sacred Congregation has so carefully provided against the faithful of Christ being permitted to enrol themselves in, or to favour in any way, the Society you have lately set on foot to promote (as you express it) the unity of Christendom. You will also see that every effort at reconciliation must needs be in vain, except on condition of those principles on which the Church was at first founded by Christ, and thenceforward in every succeeding age propagated one and the same throughout the world by the Apostles and their successors; principles clearly expressed in that well-known formula of Hormisdas, which has been approved beyond all question by the whole Catholic Church. Lastly, you will see that the universal

* S. Aug. de Symbol. ad Catech c. vi.

† S. Aug. de Verâ Relig. c. vii

‡ S. Aug. contra Epist. Fundam. c. iv. n. 5.

§ S. Aug. ep. cxli. al. 152, n. 5.

intercommunion before the Photian schism, of which you speak, obtained because, at that time the Eastern Churches had not fallen away from the submission due to the Apostolic See; and that to restore such intercommunion, so greatly to be desired, it will not suffice that ill-will and hatred to the Roman Church be laid aside, but, by the precept and appointment of Christ, and by an absolute necessity, the faith and communion of the Roman Church must be accepted; since, in the words of your illustrious countryman, Venerable Bede, 'Whosoever they be who in any way withdraw from the unity of the faith or from communion with him (blessed Peter), these can neither be absolved from the bonds of their sins, nor enter the gate of the heavenly kingdom.'*

Seeing then, honoured and very dear Sirs, that *the Catholic Church has been shown to be one, and incapable of partition or division*,† we would have you hesitate no longer to take refuge in the bosom of that Church which, by acknowledgment of all mankind, holds the supreme authority by the succession of its Bishops from the Apostolic See, heretics contending against it in vain.‡ May the Holy Spirit vouchsafe to fulfil and perfect without delay what He has begun in you by that good will towards the Church which He has imparted to you; and this, in union with the Sacred Congregation, our most holy Lord Pope Pius IX. desires with all his heart; and earnestly implores of the God of mercies and Father of lights that all of you at length, escaping from your severed, disinherited condition into the inheritance of Christ, the true Catholic Church, to which unquestionably your forefathers belonged before the deplorable separation of the sixteenth

* Hom. in Nat. SS. Petri et Pauli.

† S. Cypr. ep. viii. ad Cornel. ap Coustant, n. 2.

‡ S. Aug. de Utilit. Credendi, c. xvii. n. 35.

Century, may happily attain the root of charity in the bond of peace and fellowship of unity.* Farewell.

C. Card. Patrizi.

Rome, this 8th November, 1865.

Honorabiles et Dilectissimi Domini,

Quod vos, litteris ad me datis, *corde sincero et voce non ficta* hoc tantum optare profiteamini, ut secundum Domini Nostri Iesu Christi verba unum ovile fiat et unus pastor, id spem affert huic Sacræ Congregationi iucundissimam, vos tandem divina eiusdem Iesu Christi gratia ad veram unitatem esse perventuros. Cavendum tamen vobis est, ne ipsam quærentes deflectatis a via. Id porro Sacra Congregatio vobis contigisse vehementer dolet existimantibus, ad veram Iesu Christi Ecclesiam pertinere, tamquam partes, christianos illos cœtus, qui *sacerdotii et catholici nominis hæreditatem* habere se iactant, licet sint ab Apostolica Petri Sede divisi ac separati. Qua opinione nihil est, quod magis a genuina catholicæ Ecclesiæ notione abhorreat. Catholica enim Ecclesia, ut in meis ad Episcopos Angliæ litteris monetur, ea est quæ super unum Petrum ædificata in unam connexum corpus atque compactum unitate fidei et caritatis assurgit.† Equidem hanc fidei et caritatis seu communionis unitatem, ex irreformabili Christi institutione, non modo præcipuam esse ac fundamentalem veræ Ecclesiæ proprietatem, sed certissimam quoque semperque visibilem notam, qua ipsa Ecclesia ab omnibus sectis tuto ac facile distinguatur, evidentissime vobis, si rem

* S. Aug. ep. lxi. al. 223, n. 2; ep. lxix. al. 238, n. 1.

† S. Ambros. de offic ministr. lib. iii. c. 3. n. 19.

sedulo inspicere pacatoque animo considerare volueritis, demonstrabunt tum Sacrarum Scripturarum disserta testimonia insignesque metaphoræ parabolæ et imagines, quibus delineatur ac veluti repræsentatur Ecclesia, tum præclarissima sanctorum Patrum antiquissimarumque synodorum documenta, tum constans agendi ratio, quam Ecclesia a suis usque primordiis sequi consuevit adversus cuiusque generis hæreticos et schismaticos, tametsi ex iis complures sacerdotii et catholici nominis hæreditatem sibi arrogarent. Quemadmodum igitur Ecclesia Christi propter summam, quam per omnes gentes et in omne tempus diffusa firmissime retinet, fidei communionisque unitatem catholica est et dicitur, ita propter unitatem eamdem sancta et apostolica prædicatur; et quemadmodum absque tali unitate desineret et iure et facto esse catholica, ita sanctitatis etiam et apostolicæ successionis insignibus continuo privaretur.

At Christi Ecclesia suam unitatem nunquam amisit, nunquam ne brevissimo quidem temporis intervallo amittet; quippe quæ perenniter, iuxta divina oracula, duratura sit. Quomodo vero Ecclesia perenniter duratura credatur, si in essentialem eius statum ætas ætati succedens, non secus atque fit in mundanarum rerum mutabilitate, novam induceret speciem et formam, et ipsa adeo Ecclesia ab illa fidei et communionis unitate desciscere aliquando posset, qua et Iesu Christo fundata est et ab Apostolis deinde propagata? Ideo enim, ait S. Ambrosius, regnum Ecclesiæ manebit in æternum, quia individua fides, corpus est unum.* Quod si Ecclesia Christi indefectibilis prorsus est, sponte sequitur, eam infallibilem quoque dici et credi debere in evangelica doctrina tradenda; quam infallibilitatis prærogativam Christum Dominum Ecclesiæ suæ, cuius ipse est caput, sponsus et lapis

* In Luc. lib. vii. n. 91.

angularis, mirabili munere contulisse, inconcussum est catholicæ fidei dogma. Et profecto quis sanus sibi persuadeat, errorem subesse posse publico ac sollemni Ecclesiæ magisterio, quod Christus, eo consilio instituit, ut iam non simus parvuli fluctuantes et circumferamur omni vento doctrinæ in nequitia hominum, in astutia ad circumventionem erroris;* quod sui præsentia nunquam deserendum, atque a Spiritu Sancto de omni veritate edocendum pollicitus est; a quo voluit universas gentes ad obedientiam fidei vocari, et rerum credendarum agendarumque doctrinam ita accipere, ut qui Apostolis legitimisque eorum successoribus prædicantibus non credidisset condemnaretur: cui munus auctoritatemque attribuit sanorum verborum formæ præscribendæ, in qua omnes docibiles Dei convenirent? Hinc Paulus Ecclesiam appellat columnam et firmamentum veritatis.† Sed quo pacto Ecclesia esset firmamentum veritatis, nisi tuto ab ea veritas peteretur? Sanctissimi quoque Patres una voce loquuntur ac prædicant, in unitate Ecclesiæ unitatem fidei ac doctrinæ Christi sic defixam esse ut una disiungi ab alia non valeat; quo spectat aurea illa S. Cypriani sententia, Ecclesiam esse unitatis ac veritatis domicilium.‡ Neque catholica Ecclesia dubitavit unquam de hac prærogativa sibi promissa et per iugem Christi præsentiam Sanctique Spiritus afflatum communicata, quoties subortas fidei controversias dirimere, sacrarum Scripturarum sensum interpretari, erroresque commisso revelationis deposito adversos profligare aggressa est; suas enim dogmaticas definitiones edidit semper ac proposuit tamquam certam et immutabilem fidei regulam; quibus, ut fidei regulæ, intimum quisque assensum sine ulla dubitatione, suspicione, hæsitatione præstare deberet; qui vero iisdem definitionibus contumaciter obsisterent, hoc

* Ephes. iv. 14. † 1 Timoth. iii. 15.

‡ Epist. viii. ad Corn ap. Coustant, n. 1.

ipso circa fidem saluti consequendæ necessariam naufragavisse nec amplius ad Christi ovile pertinere censerentur. Atque hæc magis magisque absurditatem produnt illius commenti de catholica Ecclesia ex tribus communionibus coalescente, cuius commenti fautores infallibilitatem Ecclesiæ necessario inficiari coguntur.

Iam non minus certum atque exploratum est, Christum Iesum, ut fidei communionisque unitas in Ecclesia gigneretur ac perpetuo servaretur, utque capite constituto schismatis tolleretur occasio,* beatissimum Petrum præ cæteris Apostolis, tamquam illorum principem et eiusdem unitatis centrum et vinculum conspicuum, singulari providentia elegisse; super quem Ecclesiam suam ædificavit, et cui totius gregis pascendi, fratres confirmandi, totoque orbe ligandi ac solvendi summam curam auctoritatemque contulit in successores omni ævo prorogandam. Catholicum dogma hoc est, quod ore Christi acceptum, perenni Patrum prædicatione traditum ac defensum Ecclesia universa omni ætate sanctissime retinuit, sæpiusque adversus novatorum errores Summorum Pontificum Conciliorumque decretis confirmavit. Quare catholica Ecclesia illa solum semper credita est, quæ fide et communione cum Sede romanorum Pontificum Petri successorum cohæret, quam propterea Sedem S. Cyprianus nuncupat catholicæ Ecclesiæ radicem et matricem;† quam unam Patres et Concilia per antonomasticam appellationem Apostolicæ Sedis nomine designant; e qua sacerdotalis unitas exorta est ‡ et in omnes venerandæ communionis iura dimanant;§ in qua Petrus iugiter vivit et

* S. Hieronym. lib. i. adv. Iovin n. 26.

† Epist. iv. ad Cornelium ap. Coustant, n. 3.

‡ S. Cypr. epist. xii. ad Corn ap. Coustant, n. 14.

§ Epist. concilii Aquileiensis ad Gratianum imp. an. 381. inter epistolas S. Ambrosii.

præsidet et præstat quærentibus fidei veritatem.* Certe S. Augustinus, ut schismatis convictos Donatistas ad radicem et vitem, unde discesserant, revocaret, argumento utitur ab antiquioribus Patribus frequentato: Venite, fratres, si vultis ut inseramini in vite. Dolor est, cum vos videmus præcisos ita iacere. Numerate sacerdotes vel ab ipsa Petri Sede, et in ordine illo patrum, quis cui successit, videte Ipsa est petra, quam non vincunt superbæ inferorum portæ.† Quo uno satis ostendit, in catholica Ecclesia eum non esse qui non inhæreat illi Petræ, in qua fundamentum positum est unitatis catholicæ. Neque aliter sensit S. Hieronymus, cui profanus erat quisquis non Cathedræ Petri et Pontifici in ea sedenti communione consociaretur: Nullum primum (sic ille ad Damasum) nisi Christum sequens, beatitudini tuæ, idest cathedræ Petri communione consocior; super illam petram ædificatam esse Ecclesiam scio. Quicumque extra hanc domum agnum comederit, profanus est. Si quis in Noe arca non fuerit, peribit regnante diluvio. Quicumque tecum non colligit, spargit, hoc est, antichristi est.‡ Neque aliter S. Optatus Milevitanus, qui singularem illam cathedram celebrat, omnibus notam, Romæ constitutam, in qua unitas ab omnibus ita servari debet, ut schismaticus et hæreticus sit, qui contra illam singularem cathedram aliam collocet.§ Et merito quidem; in Romanorum enim Pontificum ordinatione et succesione, uti denunciat aperte omnibus S. Irenæus, ea quæ est ab Apostolis in Ecclesia traditio et veritatis præconatio pervenit usque ad nos; et est plenissima hæc ostensio, unam et eamdem vivificatricem fidem

* S. Petrus Crysol. epist. ad Eutych. Act. iii. concilii Ephes. ap. Harduin, 1, 1478.

† Psalm. in. part. Donati.

‡ Epist. 14. al. 57. ad Damas., n. 2.

§ De schism. Donatist. lib. ii. n. 2.

esse quæ in Ecclesia ab Apostolis usque nunc sit conservata et tradita in veritate *

Itaque si proprium est ac perpetuum veræ Christi Ecclesiæ insigne, ut summa fidei caritatisque socialis unitate contineatur, efflorescat ac veluti civitas supra montem posita omnibus hominibus omni tempore patefiat; et si, alia ex parte, eiusdem unitatis originem, centrum ac vinculum Christus esse voluit Apostolicam Petri Sedem, consequens fit, cœtus prorsus omnes ab externa visibilique communione et obedientia Romani Pontificis separatos, esse non posse Ecclesiam Christi, neque ad Ecclesiam Christi quomodolibet pertinere, ad illam scilicet Ecclesiam, quæ in symbolo post Trinitatis commendationem credenda proponitur Ecclesia Sancta, Ecclesia una, Ecclesia vera, Ecclesia catholica; † quæ catholica nominatur non solum a suis, verum etiam ab omnibus inimicis,‡ sicque ipsum catholicæ nomen sola obtinuit, ut cum omnes hæretici se catholicos dici velint, quærenti tamen peregrino alicui, ubi ad catholicam conveniatur, nullus hæreticorum vel basilicam suam vel domum audeat ostendere;§ per quam Christus veluti per corpus sibi penitissime coniunctum beneficia redemptionis impertit, et a qua quisque fuerit separatus, quantumlibet laudabiliter se vivere existimet, hoc solo scelere quod a Christi unitate disiunctus est, non habebit vitam, sed ira Dei manet super eum:|| eiusmodi proinde cœtibus catholicum nomen tum iure minime competere, tum facto attribui nullatenus posse citra manifestam hæresim. Inde autem perspicietis, honorabiles ac dilectissimi Domini, quare sacra hæc Congregatio tanta solicitudine caverit, ne Christifideles societati a vobis recens institutæ ad promo-

* Lib. iii. contra hæres. cap. 3. n. 3. ex vet. interpr.

† S. Aug. de Symb. ad catech. cap. vi.

‡ S. Aug. de vera Relig. cap. vii.

§ S.Aug. contr. epist. fundam. cap. iv. n. 5.

|| S. Aug. ep. 141. al. 152. n. 5.

vendam, ut dicitis, christianitatis unitatem cooptari paterentur aut quoquomodo faverent. Perspicietis etiam in irritum necessario cadere quamcumque conciliandæ concordiæ molitionem, nisi ad ea principia exigatur, quibus Ecclesia ea ab initio est a Christo stabilita et deinceps omni consequenti ætate per Apostolos eorumque successores una eademque in universum orbem propagata ; quæque in celeberrima Hormisdæ formula, quam certum est a tota catholica Ecclesia comprobatam esse, dilucide exponuntur. Perspicietis denique, œcumenicam illam quam memoratis, *intercommunionen* ante schisma Photianum, ideo viguisse quia orientales ecclesiæ nondum a debito Apostolicæ Cathedræ obsequio desciverant ; neque ad optatisisimam hanc intercommunionem restaurandam satis esse, simultates et odia in Romanam Ecclesiam deponere, sed omnino, ex præcepto et instituto Christi, oportere Romanæ Ecclesiæ fidem et communionem amplecti ; quandoquidem, ut ait venerabilis Beda splendidissimum vestræ gentis ornamentum ; Quicumque ab unitate fidei vel societate illius (beati Petri) quolibet modo semetipsos segregant, tales nec vinculis peccatorum absolvi nec ianuam possint regni cælestis ingredi.*

Atque utinam, honorabiles et dilectissimi Domimi, quoniam *Ecclesia catholica una esse nec scindi nec dividi posse monstrata est*,† non amplius dubitetis, vos eiusdem Ecclesiæ condere gremio, quæ usque ad confessionem generis humani ab apostolica Sede per successiones episcoporum, frustra hæreticis circumlatrantibus, culmen auctoritatis obtinuit.‡ Utinam quod in vobis per inditam benevolentiam erga hanc Ecclesiam Spiritus Sanctus cœpit, ipse complere et perficere sine mora dignetur. Id vobis una cum hac sacra Congregatione toto ominatur animo et a Deo misericordiarum et luminum Patre

* Hom. in natale SS. Petri et Paulli.

† S. Cypr. ep. viii. ad Corn. apud Coustant, n. 2

‡ S. Aug. de util. credendi, c. xvii. n. 35.

enixe adprecatur sanctissimus Dominus Noster Pius Papa IX., ut vos tandem omnes ab exhæredata præcisione fugientes in hæreditatem Christi, in veram catholicam Ecclesiam, ad quam certe spectarunt maiores vestri ante lugendam sæculi sextidecimi separationem, accipere feliciter mereamini radicem caritatis in vinculo pacis et in societate unitatis.* Valete.

Romæ hac die 8. Novembris 1865.

C. CARD. PATRIZI.

APPENDIX XXIX.

St. George's,
March 25th, 1865.

REV. AND DEAR SIR,

The Bishops are unanimous in their disapproval of the establishing of a Catholic College at any of the Protestant Universities, and they are further of opinion that parents ought to be in every way dissuaded from sending their children to pursue their studies at such Universities. This judgment was expressed by the Bishops and by our lamented Cardinal Archbishop in the last meeting over which he presided, and in forming it they were guided by those principles which the Church has ever maintained in the matter of education.

Yours sincerely in Christ,

✠ THOMAS GRANT.

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* S. Aug. ep. 61. al. 223, n. 2. ep. 69. al. 238. n. 1.

APPENDIX XXX.

On Requiem Masses.

It has pleased God in His tender compassion, to allow us to see Cemeteries set apart in which our brethren, who have gone before us with the sign of Faith, and who sleep the sleep of peace, may be buried with the sacred rites which the Church has established for the relief of the departed, and for the consolation of their surviving friends. Two rescripts of His Holiness have been obtained by the Bishops to enable us to have Masses offered for the brethren with whom we have dwelt in life, and amongst whom we hope one day to rest. In order that these rescripts may be more easily understood, it may be well to collect together various decrees that throw light upon them.

1. *Masses at the time of the Funeral.* When one of our brethren has gone to his reward, it will be the first thought of the relatives and friends, after having placed Holy Water and a light near his remains, and after having recited prayers for his soul, to add to these the efficacious suffrages of Indulgences, Communions, and Masses. Masses *non præsente cadavere, vel non ut in die obitûs vel anniversaria,* but applied as votive Masses for the departed must follow the rite and colour of the day on Sundays, and on doubles, and during the Exposition of the Most Blessed Sacrament; and within the Octaves of the Epiphany, Easter, Pentecost, Corpus Christi, and Christmas; and on Ash-Wednesday and in Holy Week, and on the Vigils of Christmas, of the Epiphany, and of Whit-Sunday. (Bened. XIV. Instit. XXXIV. n. V.)

2. But whilst, at these excepted times, Masses in black are

forbidden in ordinary cases, they are permitted on the day of burial, if the body be present, and if the Mass be sung, on all days except the days that are marked in the *Ordo*, namely, the Epiphany, the three last days of Holy Week, Easter Sunday, Ascension Day, Whit-Sunday, Corpus Christi, SS. Peter and Paul, the Assumption, All Saints, and Christmas Day; (S. R. C. 5 July, 1618,) and on the feasts kept with solemnity *x. g.* of the principal Patron and Titular Saint of the local Church and of the Dedication thereof. (S. R. C. 2 Sept. 1741, 29 Jan. 1752, 9 April, 1808.)

If the day be above the semi-double rite, only one Mass may be celebrated in black vestments.

3. If sacred ministers and singers cannot be had, His Holiness has allowed on all days on which, *præsente cadavere*, Mass may be sung for the deceased, one Low Mass to be read in England. (Rescript of March 7, 1847, given in Appendix of First Provincial Synod, p. 167.)

4. As, however, the regulations of the public Cemeteries make it difficult to convey the remains to and from the Church and to the Cemetery at hours convenient for the due celebration of Mass, His Holiness has, by a rescript of May 12, 1864, which is subjoined, allowed on occasion of the funeral one Mass of Requiem to be sung (even if the body be not present, provided it be in the vicinity of the Church); and if Mass cannot be sung, it may be said in England, in the place where the death took place, on all days even of obligation and doubles of the second class. This Mass may be followed by the usual absolutions and prayers of the Ritual. But the days enumerated in paragraph 2, and all festivals of the first class, are excepted from this concession. It is further required that at such Masses, black hangings of a pattern differing from the design adopted for Anniversary Masses, be used in the Church during the service, in order that the faithful may be aware that

the Mass is offered for the soul of one whose body is not yet committed to the earth, and may thus be induced to unite their prayers with the suffrages of the Church. (S. R. C. in *Florentina*, 25th April, 1781.) If, therefore, the body is present, or if it has been already buried, the ordinary hangings or pall will suffice, but if the privilege granted by this decree is used, the black pall or cloth must be marked with a purple cross, and must be edged with purple, during the Requiem. At other Masses and Services, the pall must be marked with a white cross. (This rule of marking the pall with a purple or white Cross, applies only to our own Diocese, and is made for the purpose of enabling the Clergy to use the privilege of the Florentine decree.)

5. But if it has been found necessary to bury the body during the afternoon next before the Requiem, the Mass *ut in die obitus* may be sung; or, if it cannot be sung, it may be said, on all days which are not doubles of the first or second class, or days of obligation. (S. R. C. in *Tudensi*, 7th Sept. 1816.) As Pius VI, when he suppressed various days of obligation, declared that their suppression was not to affect the Mass and Divine Office (Rescript of March 9, 1777; given in Third Provincial Synod, p. 102), such suppressed holidays, marked in the *Ordo* as days on which Mass is to be applied *pro populo*, are in respect of Masses *de Requiem*, still considered as days of obligation.

It is scarcely necessary to add, that as this Rescript of 1864, interpreting the previous Rescripts of 1781 and 1816, affords every facility for interments on week-days, it is not necessary or advisable that we should allow a Requiem Mass to be substituted for the public or quasi-parochial Masses on Sundays and on the holidays still kept as of obligation in England, as this substitution would interfere with the due celebration of these days by the faithful, whilst the number

of Priests and Churches is so limited. Indeed, this substitution in missions such as ours are, is forbidden. (S. R. C. in *Santand*, 26 January, 1793.)

We trust that the faithful will be moved by this paternal dispensation of His Holiness to provide that the Requiem Mass be always offered at the funerals of their friends. When Catholics are to be buried in Catholic ground, no funeral prayers must be read in their houses that will prevent the due performance of the solemn service appointed by the Church at the time of the interment. The Clergy will act most laudably in preventing wakes and other abuses before or during funerals, and will use all their influence to have our brethren laid in Catholic ground, and their resting place marked by inscriptions and other emblems worthy of their faith in life and of their hope in death. (Decree II. of our Synod of 1861, p. 18.)

II. *Anniversary Masses.* These may be sung on days appointed by founders, provided they be really the anniversary days of their death, "et quod sint à testatore præscriptæ, et quod dies, in qua celebrantur, sit verè dies illius obitûs annua." (Bened. XIV, Instit. XXXIV, quoting decrees S. R. C. of November 22, 1664, and September 23, 1669.) If the anniversary so established falls on a Sunday, on a day of obligation, or on days on which the office *de festo duplici* cannot be said (Bened. XIV), the Requiem must be transferred to a semidouble, or to the days, even *de festo duplici majori, non tamen de præcepto*, next before, or next after, the anniversary day. (S. R. C., May 4, 1686.) If a benefactor leaves a foundation by will or by deed for a Mass to be applied for himself on a specified day, such day is treated as his anniversary, even if it be not really the day of his death.* In Parochial Churches

* When we use the words *by will or by deed*, we speak only in the words of the Church, as we cannot too strongly impress upon persons wishing to

and Chapels in the country, in which Mass is usually said by one Priest only, and without singing, an Anniversary Mass may be read and not sung on the day established by the founder, if it be really the day of his death, even if it should be a double. But the Masses marked for the third, seventh, and thirtieth day can be said only on semi-doubles and on days not excepted in paragraph 1. (Bened. XIV, as above, and S. R. C. of June 19, 1700, given in *Ordo* of 1865.)

With reference to this subject, we print here a Rescript granted to our beloved Chapter:

Beatissimo Padre,

Tommaso Grant, Vescovo di Southwark in Inghilterra espone rispettosamente che le Adunanze capitolari non possono commodamente aversi senza qualche ritardo dopo la morte di un Canonico, e quindi resta difficile per parte dei superstiti la celebrazione della Messa pel loro collega. Vige in Inghilterra l'uso, che in tutte le Diocesi si celebra una Messa da ogni sacerdote secolare pei singoli loro compagni del ministero defonti, ma conviene inoltre, che alla prima adunanza capitolare dopo la morte di un Canonico venga celebratra la S. Messa per la sua anima. Quindi supplica la S. V. che in tale occasione sia lecito anche in una festa doppia (non però classica) di celebrare capitolarmente una messa cantata pel collega defonto. E ciò perchè devesi procurare che il Capitolo si raduni nel Martedi o Mercoledi, onde i Canonici possano sicuramente tovarsi nel Sabato e nella Domenica alle loro cure particolari, e perciò può facilmente accadere, che l'officio del giorno dell' adunanza non sia semi-doppio. Molto meno può sperarsi, che il Capitolo possa *toties*

secure Masses for their souls, that they must avoid in England mentioning this wish in Deeds or in Wills, and must consult good lawyers as to the best way of giving effect to their pious wishes.

quoties ritrovarsi al punto, ove si potrebbe cantare la Messa *præsente cadavere*.

Ex Audientia SSmi, habita die 19 Augusti, 1855.

SSmus Domini Noster Pius Divina Providentia Papa IX referente me infrascripto S. C. de Propaganda Fide Secretario, benigne annuit pro gratia juxta petita. Datum Romæ etc. Gratis, etc.

L. ✠ S. (Subscript) AL. BARNABÒ A SECRETIS.

Rescript of May 22, 1864.

BEATISSIMO PADRE.

L'Emo. Arcivescovo di Westminster in Inghilterra implora rispettosamente dalla Santità Vostra in nome proprio, o dei suoi Vescovi Suffraganei, che "attento quod cœmeteria etiam consecrata sint ordinarie extra Urbes et Oppida in quibus sunt Ecclesiæ et quod propter conditiones a Cœmeteriorum Officialibus civilibus impositas funera ut plurimum horis pomeridianis fieri debeant adeo ut defuncti tempore depositionis privati existant Sacrificio Missæ præsente cadavere celebratæ, permittere dignetur Sanctitas Vestra, ut una Missa applicari possit de Requiem in Ecclesia loci, ubi defunctus ad meliorem vitam transivit, occasione funeris iis diebus in quibus, si præsens esset cadaver, Missa celebrari valeret, atque ut juxta indultum S. V. pro missis præsente cadavere in Scotia et Angli oblatis, Missa modo implorata possit esse lecta tantum."

Quare, etc.

EX AUDIENTIA SSMI. HABITA DIE 12 MAII, 1864.

SSmus. Dominus Noster Pius Divina Providentia Papa IX, referente me infrascripto S. Cognis. de Propda. Fide Cardinali

Præfecto, benigne annuit pro gratia juxta preces, etiam quoad Missam lectam loco solemnis pro iis Ecclesiis, ubi ob Ministrorum vel Cantorum defectum solemnis Missa de Requiem celebrari nequit, servatis in reliquo duobus Decretis a S.R.C. latis in Florentina die 25 Aprilis 1781, et in Tudensi die 7 Septembris 1816 ad 43, quæ sic se habent.

"Cum Serenissimus Etruriæ Magnus Dux et Austriæ Archidux, SSmo. Domino Nostro Pio PP. VI humillime supplicaverit, ut in cunctis suis domicilliis celebrari possit una solemnis Missa de Requiem diebus etiam festivis de præcepto, et duplicibus secundæ classis, una cum absolutionibus et precibus, quæ in die obitus fieri, et recitari solent, etiamsi cadaver in Ecclesia præsens non sit.

"Eadem Sanctitas Sua, ad relationem Emi. Archinto S.R.C. Præfecti, audito prius consilio Congregationis particularis ab ea deputatæ: *Petitam facultatem in casu de quo agitur, benigne concessit*, etsi cadaver tumulatum non fuerit, sed ea, qua decet, religione servetur in loco decenti proximiori Ecclesiæ, apposito tamen in Ecclesia lodicis seu nigri panni signo ab eo diverso, quod in anniversario adhibetur, ut fideles intelligant, Missam hisce diebus offerri in expiationem animæ illius defuncti, cujus corpus traditum terræ adhus non fuit, et Ecclesiæ precibus etiam proprias adjungant." Die 25 Aprilis 1781 in Florentina.

"An pro defuncto sepeliendo ad vesperam ob aliquam rationabilem causam dici possit aliqua hora matutina Missa de Requiem iisdem diebus, quibus locum habet, corpore præsente?

"Resp. Si cadaver sit insepultum, licet non præsens, detur Decretum in Florentina 25 Aprilis 1781. Si vero terræ traditum celebrari poterit una Missa cantata ut in die obitus, dummodo non sit dup. 1 vel 2 classis, aut festivum de præcepto." Die 7 Septembris 1816 in Tuden. ad 43.

Datum Romæ ex Ædibus S. Cognis. de Propda. Fide die et anno ut supra.

Gratis sine ulla omnino solutione quocumque titulo.

L. ✠ S. Al. C. Barnabò Præf.

APPENDIX XXXI.

Sanctissimi Domini Nostri PII Divina Providentia Papæ IX.

Allocutio Habita in Consistorio Secreto Die XIV Septembris MDCCCLXV.

Venerabiles Fratres,

Multiplices inter machinationes artesque, quibus Christiani Nominis hostes adoriri Ecclesiam Dei, eamque irrito licet conatu labefactare, atque exscindere ausi sunt, recensenda procul dubiò est, Venerabiles Fratres, perversa illa hominum societas, quæ *Massonica* vulgo nuncupatur, quæque in latebris primum, tenebrisque coacta in communem exinde perniciem religionis, humanæque societatis erupit. Cuius insidias ac fraudes ubi primum detexerunt Prædecessores Nostri Romani Pontifices, pastoralis officii memores nihil moræ interponendum existimarunt, quominus sectam illam scelus anhelantem, multa ac nefaria rei sacræ et publicæ molientem auctoritate sua coercerent, ac damnationis sententia tamquam iaculo confoderent et profligarent. Enimvero Clemens XII Prædecessor Noster Apostolicis suis Litteris eamdem sectam proscripsit reprobavit,

ac fideles universos ab illa nedum ineunda, sed vero etiam quovis modo promovenda iuvandaque deterruit, indicta excommunicationis pœna ipso facto incurrenda, et per Romanum dumtaxat Pontificem relaxanda. Quam porro iustam ac debitam damnationis sententiam Benedictus XIV edita Constitutione confirmavit, summosque Catholicos Principes haud excitare prætermisit, ut ad convellendam perditissimam sectam, et a communi periculo propulsandam vires omnes curasque conferrent. Atque utinam supremi iidem Principes Decessoris Nostri vocibus aures præbuissent: utinam in causa tam gravi non remissius egissent, nunquam certe fuissent deplorandi nostra patrumque memoria tanti seditionum motus, tanta bellorum incendia, quibus Europa universa conflagravit, tanta denique malorum acerbitas, quibus afflictata est, atque adhuc afflictatur Ecclesia. Iamvero quum improborum furor minime conquiesceret, recens ortam *Carbonariorum* sectam in Italia præsertim longe lateque propagatam Pius VII. Præcessor Noster anathemate perculit, parique incensus animarum studio Leo XII. tum superiores, quas memoravimus clandestinas societates, tum quascumque alias quovis tandem nomine appellatas, quæ contra Ecclesiam, civilemque potestatem conspirarent, Apostolicis suis Litteris condemnavit, atque universis fidelibus sub gravissima excommunicationis pœna prohibuit. Attamen impensa hæc Apostolicæ Sedis studia haud illum habuerunt exitum, qui fuisset expectandus. Neque enim domita, et cohibita unquam est *Massonica* hæc, de qua loquimur, secta, verum ita longe lateque diffusa, ut difficillimo hoc tempore ubicumque gentium impune se iactet, atque audacius efferatur. Quam rem inde Nos repetendam magna ex parte existimamus, quod plerisque ignorantia fortasse iniquorum consiliorum, quæ in clandestinis iis cœtibus agitantur falsa insederit opinio innoxium hoc esse societatis genus, atque institutum, quod in adiuvandis hominibus, eorumque relevandis

ærumnis unice versetur; nihil proinde contra Ecclesiam Dei ex illo esse pertimescendum. Id vero quantopere abhorreat a veritate ecquis non intelligat? Quid enim sibi vult illa hominum cooptatio cuiuscumque tandem religionis et fidei sint? Quid illa sibi volunt clandestina conventicula, quid severissimum iusiurandum ab iis prolatum, qui huic sectæ initiantur, nunquam se quidquam patefacturos, quod pertinere ad illam possit? Quo tandem spectat inaudita pœnarum atrocitas, quibus se devovent, si forte a iuramenti fide desciscant? Impia certe quidem ac nefaria ea societas sit oportet, quæ diem lucemque tantopere reformidat; qui enim male agit, ut scripsit Apostolus, odit lucem. Iamvero quam longe dissimiles ab hac dicendæ sunt piæ fidelium Societates quæ in Catholica Ecclesia florescunt. Nihil in eis retrusum atque abditum, patent omnibus leges, quibus reguntur, patent quæ iuxta Evangelii doctrinam exercentur opera caritatis. Atqui Catholicas huiusmodi Sodalitates tam salutares, tam excitandæ pietati, recreandisque pauperibus opportunas oppugnari alicubi, et vero etiam deleri non sine dolore videmus, dum contra fovetur, vel saltem toleratur tenebricosa *Massonica* societas tam Ecclesiæ Dei inimica, tam periculosa etiam securitati regnorum? Illud vero graviter Nos et acerbe ferimus, Venerabiles Fratres, quod in huiusmodi reprobanda secta iuxta Decessorum Nostrorum Constitutiones, segnes nonnullos esse, et quasi indormientes videamus, quos in re tam gravi commissi muneris et officii ratio excitatissimos poscit. Quod si qui in hac opinione versantur, Apostolicas Constitutiones contra occultas sectas, earumque asseclas et fautores sub pœna anathematis editas, nullam habere vim iis in regionibus, ubi a civili potestate memoratæ sectæ tolerantur, ii certe vehementer errant; ac Nos pravæ huius doctrinæ commentum alias, ut scitis, Venerabiles Fratres, reprobavimus, iterumque hodierno die reprobamus et condemnamus. Numquid enim suprema illa pascendi regen-

dique universi dominici gregis potestas, quam in persona Beatissimi Petri a Christo Domino acceperunt Romani Pontifices, ac supremum inde quod exercere in Ecclesia debent magisterium, a civili pendeat potestate, aut aliqua ratione cœrceri ab illa possit et coarctari? Quæ cum ita sint, ne minus cauti homines, iuvenesque in primis decipiantur, ac ne ex Nostro silentio aliqua tuendi erroris arripiatur occasio, Apostolicam attollere vocem decrevimus, Venerabiles Fratres; atque hic in consessu Vestro memoratas Prædecessorum Nostrorum Constitutiones confirmantes, *Massonicam* illam, aliasque eiusdem generis Societates quæ specie tenus diversæ in dies coalescunt, quæque contra Ecclesiam vel legitimas potestates seu palam, seu clandestine machinentur auctoritate Nostra Apostolica reprobamus et condemnamus, atque ab omnibus Christifidelibus cuiuscumque conditionis gradus ac dignitatis, et ubicumque terrarum sint, tamquam per Nos proscriptas et reprobatas haberi volumus sub iisdem pœnis, quæ in memoratis Prædecessorum Nostrorum Constitutionibus continentur. Nunc, quod reliquum est, pro paterni animi Nostri studio monemus et excitamus fideles, qui forte eiusmodi sectis nomen dederint, ut ad saniora se consilia recipiant, funestosque illos cœtus et conventicula deserant, ne in sempiternæ ruinæ baratrum prolabantur: reliquos vero fideles omnes, pro sollicita qua urgemur animarum cura, vehementer hortamur, ut a dolosis sectariorum labiis caveant, qui quamdam honesti speciem præseferentes contra Christi religionem et legitimos principatus inflammato odio feruntur, idque unum spectant atque agunt, ut iura quæque tam divina quam humana pessumdent. Noverint, hos sectarum gregales tamquam lupos esse, quos ovium pelle contectos ad exitium gregis venturos prædixit Christus Dominus; noverint in eorum numero esse habendos a quorum consuetudine, congressuque sic nobis interdixit Apostolus, ut nec ave illis dicere diserte præceperit. Faxit

nostrum omnium precibus exoratus dives in misericordia Deus, ut auxiliante gratia sua redeant insipientes ad cor, errantesque in viam iustitiæ reducantur; faxit ut compresso perditorum hominum furore, qui per supramemoratos cœtus impia, ac nefaria moliuntur, a tam multis, tamque inveteratis malis recreari aliquando tum Ecclesia tum humana societas possit. Quæ ut Nobis ex votis succedant deprecatricem apud clementissimum Deum adhibeamus Sanctissimam Virginem Dei ipsius Matrem ab origine Immaculatam, cui datum est Ecclesiæ hostes, atque errorum monstra confringere; nec non patrocinium imploremus Beatorum Apostolorum Petri et Pauli. quorum glorioso cruore Alma hæc Urbs consecrata est. Horum ope atque auxilio, quod a divina bonitate flagitamus, facilius Nos assecuturos confidimus.

APPENDIX XXXII.

Pastoral on Prayers for Persons in Danger of Shipwreck (1865).

On a still evening in the Month of Mary, three years ago, Bishops and Priests and other pilgrims were embarking at Marseilles, in order that they might witness the magnificent rite of the approaching Canonization. Their errand, therefore, was holy, and many of them were obeying the command of the Vicar of Him who commands the winds and the waves. But, with one accord they looked towards the Sanctuary of Notre Dame de la Garde, to which the mariners flock on their return from a voyage. Unknown to one another before,

and coming from strange lands, and speaking various dialects, they were children of the same Mother, and in the language which was familiar to each and all, they sang the Ave Maris Stella before they trusted themselves to the uncertain and ever-changing sea. When they reached the first port of the States of the Church, they found over the gate of the city the inscription, "When the ocean is angry and the storm is sudden, we invoke Thee, Mary, O benign Star!"

When the Month of Mary is returning, we recollect the proofs of Her tender compassion towards the wanderers, who year after year undertake long and anxious voyages. To our Diocese come thousands of travellers from Catholic countries, who look in vain for a shrine like that of Notre Dame de Boulogne on the opposite coast, whence Her Statue is ever looking towards England; or for a sanctuary like that of St. Anne d'Auray, to which the Bretons flock in unnumbered crowds every year, and to which their brave seamen bring the offerings of their gratitude when they have escaped the dangers of shipwreck. If you think of the Churches of Our Lady at Deptford and Greenwich, and pass down the great river, and thence westwards along the Southern coast beyond Christchurch, you will notice the ports from which our brethren depart for every quarter of the globe. From some are despatched the soldiers who are destined to maintain under a tropical sky, and amidst the risks of war and fever, the distant possessions of our Sovereign; from others sail the crews that are to check the cruelties and wrongs of the Slave-trade along the Coast of Africa; or the fleets are sent, to whose faithful care will be entrusted the safety of our fatherland whenever the peace of nations is disturbed. Beyond these are the peaceful havens of our beautiful islands, and the quiet ports that see the constant passage of merchants, explorers and often too of missionaries and religious, who have quitted

their home and friends, and are going forth to spread the truth amongst the Islanders of the South Sea, or the almost inaccessible inhabitants of China and Japan.

When the Apostle of the Gentiles was censured by false brethren, he was compelled to remember the dangers of the sea, his three shipwrecks, and how he had been a night and a day in the depth of the sea. (2 Cor. xi. 25, 26.) Who can describe the trials and dangers of those "who go down to the sea in ships, doing business in the great waters?" Of them it is written in the hundred and sixth Psalm:

"These have seen the works of the Lord, and His wonders in the deep. He said the word, and there arose a storm of wind, and the waves thereof were lifted up. They mount up to the heavens, and they go down to the depths: their soul pined away with evils. They were troubled and reeled like a drunken man, and all their wisdom was swallowed up. And they cried to the Lord in their affliction, and He brought them out of their distresses. And He turned the storm into a breeze and its waves were still. And they rejoiced because they were still, and He brought them to the haven which they wished for. Let the mercies of the Lord give glory to Him, and His wonderful works to the children of men." (Ps. cvi. 23—31.)

Whilst we are writing, rumours come of the loss of five hundred in one ship, and whenever the winds are moaning and the waves are rolling, we tremble for those who, in the midst of danger, find themselves unprepared for death. We are anxious, therefore, to induce our spiritual children to take pity on their brethren, and friends, and on the strangers and exiles who are on the sea, and to help them by their prayers and their almsdeeds. It would be a real source of happiness to us, if it should please God to renew the loving confidence in the protection of Mary, the Star of the Sea, which

our forefathers felt, as our Catholic brethren feel it still, when their ships passed near Her Sanctuaries. It is not in vain that eighteen Churches are soon to be raised, or have been already raised, within the last twenty years near the ports or on the Islands of the Diocese. We hope that the Clergy at such places will add the AVE MARIS STELLA at Benediction for all who are on the sea, whenever the weather is threatening. We trust that they will also endeavour to have some picture before which the faithful may grow accustomed to ask Her protection before a voyage, and may return thanks after their safe return. Along the coast of Brittany are churches in each of which are seen memorials of the gratitude of the mariners who were believed to be already lost. Once a learned and pious priest, who has since gone to his reward, found several Dalmatian sailors standing in their Church of ST. JOSEPH, at SOUTHAMPTON, each of whom was holding out an offering, in order that a Mass of thanksgiving might be celebrated in fulfilment of the vow which he had made in a storm during their last voyage. The same feeling of gratitude for having been preserved from sudden danger, which made a king give the name of GOD'S PORT (Gosport) to the place where he was allowed to find safety, led in our days to the consecration of the splendid Church of GREENWICH, and to its dedication in honour of OUR BLESSED LADY

We cling, then, to the hope that from your devotion will arise in the hearts of others the wish to pray for the living who may be shipwrecked before the briefest voyage is over; for the dying, who will sink under illness without a priest, and whose bodies will be cast into the sullen waves; and for the dead, who have been lost at sea and have none to remember them and to have Masses said for them. But, do not let us forget that we are all on a sea that is dangerous in the tempest,

and still more dangerous in the calm. You try to walk on its waters, and you do not ask Our Lord to help you when you are sinking. You fancy yourself safe in the midst of those whose ships, as strong and as goodly as your own, are already foundering. Because you feel so secure, we are bound to tell you that where sin abounds many will be lost, and you are likely to be of the number, unless you think during these days of mercy of the MOTHER who is pleading for you in Heaven.

"O you," says St. Bernard, "who find yourself tossed in the tempests of this world, turn not your eyes from the brightness of this Star if you would not be overwhelmed by the storms. If the winds of temptations arise, if you fall amongst the rocks of tribulations, look up at the Star, call on Mary. If you are tossed by the waves of pride, ambition, detraction, jealousy, or envy, look up at the Star, call on Mary. If anger, covetousness, or lust beat on the vessel of your soul, look up on Mary. If you begin to sink in the gulf of melancholy and despair, think on Mary. In dangers, in distresses, in perplexities, think on Mary, call on Mary. Let Her not depart from your mouth, let Her not depart from your heart; and that you may obtain the suffrage of Her prayers, never depart from the example of her conversation. Whilst you follow Her, you never go astray; whilst you implore Her aid, you never sink in despair; when you think on Her, you never wander; under Her patronage you never fall; under Her protection you need not fear, She being your guide you are not weary."

At this season of the year, when the penitential duties of Lent are ended, and the time of activity or of amusement and distraction is approaching, it is more than ever necessary that we should place ourselves in Her keeping, and should ask Her to watch over us during our voyage to the eternal shore. We

hope, too, that you will be anxious to give the fairest month of the year to Her who is the Lily amongst thorns, and the Rose of Sharon. See with how much affection the innocent minds of children are preparing for this month ; see the offerings which the pious are gathering for MARY'S altars ; think of the generous sacrifices that the poor are willing to make, in order that She may be better loved and more truly honoured. Many conversions will come if you are earnest and constant in the exercises of the Month, and many blessings will repay your love of souls and your desire of their salvation. You are aware of the Indulgences which have been granted by the Holy See to those who each day offer some act of reverence, of prayer, or of mortification, in honour of OUR DEAR AND IMMACULATE MOTHER to the ADORABLE HEART of Her Divine Son. If to your daily exercises you add Confession and Communion, and prayers in the Church for the intention of His Holiness, you will gain a Plenary Indulgence, and therefore the remission, if you are sincerely detached from sin and are truly contrite, of the temporal punishment standing against you.

We are anxious, during this Month of Mary, to obtain through your love of the VIRGIN MOTHER of God, that all our Priests may be restored to health, and that others may be sent to help them. To Her maternal intercession we also commend the establishment of a Seminary for our Diocese, in which our future Clergy may be trained for the ever-increasing wants of the Church amongst us. This undertaking, hopeless to human eyes, must succeed if She condescends to begin and direct it, and to favour the wish of His Holiness for its speedy fulfilment.

May you all grow in every grace and every virtue, and especially in the love of Our Blessed Mother, in the name of the Father, and of the Son, and of the Holy Ghost.

APPENDIX XXXIII.

INSTRUCTION ON FASTING AND ABSTINENCE.

It may be useful to bring together the numerous decrees which from time to time the Holy See has put forth on these subjects.

I. Abstinence Days. Saturday formerly was an abstinence day in England, but it has ceased to be so since the Rescript of Pius VIII. in 1830;* now, Fridays and the Sundays of Lent are the only abstinence days as distinguished from fasting days. On these days the faithful in England are allowed to use lard and dripping as condiments, as they were granted by the Rescript of Pius IX, May 9, 1860. The Lenten Dispensations issued each year usually contain permission to eat meat on the Sundays of Lent; but, even when such leave is given, fish and meat cannot be taken at the same meal on these Sundays, for they are considered Lenten days,† on which, as on all fasting days in and out of Lent, the "mixing of meats" is distinctly forbidden. On ordinary Fridays, which are not also fasting days, persons dispensed to eat meat may lawfully eat fish at the same meal.‡

II. Fasting Days. 1. *Quantity of Food.* The Church allows only one full meal, "unica comestio," to persons bound to fast, and supposes this meal to be taken about midday. But as many persons cannot wait till midday, an allowable custom has now grown up of taking a small quantity, not more than two ounces, at an earlier hour. Custom has also authorized

* Third Provincial Synod, p. 103.

† Benedict XIV. June 10, 1745, ad V.

‡ Gregory XVI. Feb. 18, 1834, Decisions, No. 6, p. 9.

an evening collation, limited in quantity;* but, as the collation is a derogation from the universal law, and is only sanctioned by custom, the custom must, like the original law, be clear, definite, and uniform. Hence, eight ounces are usually considered the quantity which is not to be exceeded at collation. If persons have a sufficient reason, *ex. gr.*, that they can keep the fast better by dining in the evening, they may invert the order of their meals, and take their collation between 10 and 11 A.M., or towards midday, and have their one full meal (dinner) in the afternoon or evening.†

Persons who are exempt by reason of their laborious occupation or by age from fasting, may have two or more full meals in the day, but they can use at such meals only the diet permitted on that day to fasters. Thus, for instance, a youth under twenty-one or a bricklayer will be allowed to eat meat as often as he wishes, and, at his own discretion, on Thursdays and other days in Lent, if meat is granted on Thursdays and on such other days to persons bound to fast, whilst on Fridays he would be restricted to the kind of food allowed at dinner to fasters.‡ But it is in the power of the Bishop to lay down in his Lenten Regulations, issued with leave of the Holy See, that persons not bound to fast by reason of their age or laborious occupation, are forbidden to eat meat or lacticinia and eggs more than once in the day,§ or to use lard and dripping more than once.|| If, then, the Bishop inserts these restrictions in the dispensations issued by him, even non-fasters are bound to respect and observe the restriction; if he omits the restriction, he is understood to allow persons not bound to fast, to use the

* Bened. XIV. June 10, 1745.

† S. Penit. Jan. 10, 1834, Decisions, No. 1, p. 7.

‡ S. Penit. Jan. 16, 1834, Decisions, No. 4, p. 8.

§ S. Penit. May 27, 1863, Decisions, No. 14, p. 11.

|| S. Penit. Jan. 16, 1834, Decisions, No. 13, p. 10.

kind of food sanctioned for fasters, as often as they eat during the course of the day.

Persons who are declared by their medical adviser, upon a true report of their state of health, unable to fast, must consider that their Confessors, whose leave is also required, will wish to know whether the medical man intends the patient, 1, to make several full meals in the day, without taking meat oftener than fasters are allowed to take it? or, 2, to make several full meals, aud to eat meat at them on some or all of the days of the week?

It is impossible for the Confessor to know, save through the exact directions given by the medical adviser, what the patient is allowed to take: and no general formula can be given by which a Confessor can conjecture the meaning and intention of the physician. Suffice it, therefore, to say, that the Church is willing to allow the patient to follow his advice faithfully;* but, as the patient must be guided by the advice of his spiritual, as well as of his bodily physician, the latter must be asked to give precise and definite directions respecting the quality and quantity of food which the Confessor will be requested to allow. Those who are tempted to consider the advice of either physician as superfluous, must recollect the words of Benedict XIV, "omnibus notum faciatis . . . nemini quidem sine legitima causa et de utriusque medici consilio . . . à quadragesimali jejunio dispensationem toties quoties opus fuerit, et concedendam, nec audacter fidenterque usurpandam, nec superbe et arroganter ab Ecclesia, sicuti alicubi in more positum esse accepimus, esse postulandam."†

They who complain of the necessity of obtaining the opinion of a medical man before the Lenten obligation is waived in

* S. Penit. May 27, 1863, Decisions, No. 14, p. 12, S.C. of Propaganda March 8, 1864, Decisions, No. 15, p. 12.

† May 30, 1741.

behalf of persons of weak health, must be reminded that, as the law is binding until a grave cause renders a dispensation from it necessary, the Church will not allow an unskilled person to say that such a cause exists until the ordinary resources of medical science have failed to restore average strength.

2. *Quality of Food.* The precept forbids on all fasting days the use of flesh-meat, under which word poultry and the flesh of warm-blooded animals are included, and the use of eggs and lacticinia, namely milk, butter, and cheese, at all hours of the day. Recently, the Holy See has declined to allow in England the use of these kinds of food at collation, and has, therefore, decided that the use of them in other kingdoms cannot sanction their being introduced amongst us.* When coffee or tea is taken, a small quantity of milk is allowed by Confessors of well-known piety and learning. These limitations affect collation at whatever hour of the day it is made, and the two ounces that are sometimes taken at breakfast time.

At the chief or only meal, *unica comestio*, our custom sanctions the use of eggs and lacticinia on fasting days out of Lent, and of milk and butter in Lent at such meal only. In Lent, the use of these lacticinia, and of flesh-meat at dinner, depends wholly on the tenor of the dispensations granted by the Holy See, and published by the Bishop every year. In 1865, when the Archiepiscopal See was vacant, and in 1866, during the vacancy of the See of Hexham and Newcastle, it was necessary for the respective Vicars Capitular to obtain special powers to issue the dispensations required for the approaching Lent.

When flesh-meat is allowed, the use of fish is forbidden under pain of grievous sin at the same meal;† but a person to whom, by the general dispensation of the Diocese, or by a

* Decisions, No. 16, p. 14.

† Benedict XIV., June 10, 1745.

particular of dispensation by reason of health, flesh-meat is permitted, would be allowed to take meat-broth only, and without uniting meat and fish at the same meal.*

It is scarcely necessary to remark, that under the name of fish are included oysters, crabs, salt fish, &c.† On the other hand, if white meats are allowed by custom or by dispensation, it is lawful to unite them with fish.

But fish and other permitted food may be cooked with lard or dripping as a condiment on all days, except Good Friday, in England, as long as the Bishops enjoy the powers of Formula Secunda.‡ Unless, therefore, the Bishop restricts the use of these condiments to the principal meal, they are held to be substitutes for oil, and may be used at collation likewise.§

As privileges contrary to the common law are to be interpreted strictly, lard and dripping are to be understood in the ordinary sense of these words; and therefore it is forbidden, under pain of grievous sin, to take suet puddings, gravy soup, bacon fat, &c., on fasting days and on abstinence days, at the meals at which flesh meat is not granted.

Various Rescripts of the Holy See treat of the hard case of children whose parents refuse to provide abstinence dinners on fasting days for them, and the result of these answers is, that, although theoretically speaking, children and persons subject to domestic authority are not allowed to partake of the kind of food which is granted to the father, their Confessors can direct them to eat the dinner provided for them, because they are really unable to provide a different dinner

* S. Penit. 16 Jan. 1834, Decisions, No. 9, p. 9.

† S. Penit. Feb. 8, 1828, Decisions, No. 12, p. 10.

‡ Decisions, No. 16, p. 16.

§ Leo. XII. quoted by the S. P., January 16, 1834, Decisions, No. 13, p. 10.

themselves. These Rescripts are based on the same principle which has enabled Confessors to tell some of our afflicted brethren to take the dinners supplied to them in prisons and workhouses. Two of these Rescripts are given in the subjoined Decisions, No. 2 and No. 3, and another is given under No. 14. The others are the following: "S. P. nunquam declaravit dispensationes concessas capiti familiæ extendi ad totam familiam; sed tantum dedit directiones pro confessariis in actu practico circa eos, qui sub potestate sunt, et debent vesci cibis à parentibus datis." Again, "possuntne filii-familias edere carnes tempore vetito, præsupposita ejusmodi facultate in ipsis parentibus, vel in horum uno? et in casu affirmativo, possuntne filii edere carnes sine offensione conscientiæ, cum reperiantur in circumstantia duo prandia parandi?" "R. die 20 Aprilis, 1865, Negative; loquendo speculative, practice vero Confessarius dijudicare tenetur."

May the affectionate obedience to the rules of fasting and abstinence of our flock long render them worthy of their ancestral faith in England and Ireland, and of the many blessings which reward allegiance to the Church, and a faithful observance of the law, which was the law delivered to our first parents in the Garden of Eden.

DECISIONS REFERRED TO IN THE PRECEDING PAGES.

Quo magis pateat auctoritas qua pollent decisiones S. Pœnitentiariæ, sufficiunt verba Benedicti XIV qui ait: "Sacræ Tribunali nostræ Pœnitentiariæ, rerum hujusmodi (jejunii) conscio ac peritissimo commisimus, &c."

DECISION 1. *Ad Quæsitum:* Utrum in diebus jejunii possit inverti tempus comestionis, sumendo serotinam refectiunculam infra horam x. et xi. matutinam, prandium vero differendo ad iv. vel v. horam vespertinam?

Sacra Pœnitentiaria (die 10 Jan. 1834) Respondendum censuit, si inversionis supradictæ rationabilis aliqua extet causa, Pœnitentes qui hoc more utentur non esse inquietandos.

DECISION 2. Can fathers, when any member of their family is allowed by dispensation to eat meat, extend the dispensation to the whole family alike?

Sacra Pœnitentiaria (die) Respondendum censuit. Infirmitatem, et aliquod quodcumque rationabile impedimentum de utriusque medici consilio, non vero gulam, avaritiam, sive generatim expensarum compendium, eximere posse à præcepto abstinentiæ in diebus esurialibus.

DECISION 3. In Lent, when the father is allowed by dispensation to eat meat, and cannot or will not order two dinners, one of meat and the other of fasting fare, can his children and domestics eat meat?

Sacra Pœnitentiaria (die 16 Jan. 1834) Respondendum censuit, Posse personis quæ sunt in potestate patris-familias, cui facta est legitima facultas edendi carnes permitti uti cibis patri-familias indultis: adjecta conditione de non permiscendis licitis atque interdictis epulis, et de unica comestione in die iis qui jejunare tenentur.

DECISION 4. When general leave is given to eat meat and white meats at dinner, during Lent, can those, who are exempt from fasting by reason of their laborious occupation, eat such meat and white meats as often as they require to eat

during the day, as they do on the Sundays of Lent, when the fast does not bind?

Sacra Pœnitentiaria (die 16 Jan. 1834) de mandato felicis recordationis Pii Papæ VII Respondet, Fideles qui ratione ætatis vel laboris jejunare non tenentur, licite posse in Quadragesima, cum indultum concessum est, omnibus diebus indulto comprehensis, vesci carnibus aut lacticiniis per idem indultum permissis quoties per diem edunt.

Decision 5. *Ad Quæsitum:* Utrum ii qui ratione ætatis vel laboris jejunare non tenentur, subjiciantur legi de non permiscendis epulis carnis et piscium?

Sacra Pœnitentiaria (die 13 Feb. 1834) Respondit: consulat probatos Auctores.

Decision 6. A confessor asks your Holiness, whether to those who are dispensed *ad esum carnium* on Fridays and Saturdays, throughout the year, when a fast does not fall upon them, the mixture of meats (fish and meat) is allowed, notwithstanding the reply given to the Archbishop of Saragossa through the Office of Memorials, January 5, 1755, by Bened. XIV?

Sacra Pœnitentiaria (die 18 Feb. 1834) proposito Dubio diligenter perpenso, factaque relatione Sanctissimo Domino Gregorio XVI de ipsius Sanctitatis suæ mandato Respondet, Permitti.

Decision 7. *Ad Quæsitum:* Utrum in diebus jejunii tempore Adventus a Pio VI præscripti permissis tamen lacticiniis, cui propter infirmitatem licitus est usus carnium, interdicta sit promiscuitas carnis et piscium?

Sacra Pœnitentiaria (die 8 Jan. 1834) Respondit, Affirmative, nempe non licere ejusmodi promiscuitatem.

Decision 8. Utrum Lege vetitæ permixtionis cum carnibus comprehendantur pisces sale siccati (vulgo, anchovies, herrings, aliaque his similia) an potius misceri possint ad instar condimenti alterius ferculi:

Sacra Pœnitentiaria (die 16 Jan. 1834) Respondit: Pisces sale siccatos . . . . vetari misceri cum carnibus quoties carnis et piscium mixtio vetita sit.

Decision 9. Utrum tempore jejunii, cui licitus est usus carnium, liceat miscere testacea marina quæ improprie *fructus maris* dicuntur, sed vulgo pisces censentur (that is, oysters, crabs, &c.).

Sacra Pœnitentiaria (die 16 Jan. 1834) Respondit: Testacea marina quæ improprie fructus maris dicuntur, sed vulgo pisces censentur, vetari misceri cum carnibus quoties carnis et piscium mixtio vetita sit.

Decision 10. When persons are dispensed as to the quality of food, may they on fasting days take meat broth, only for their health's sake, and in other respects eat strict fasting fare, so as to observe, as far as they can, the law regarding the mixture of meats? Affirmative. Feb. 8, 1828.

Decision 11. *Ad Quæsitum:* Utrum tempore jejunii liceat mixtio carnis cum leguminibus;

Sacra Pœnitentiaria (die) Respondit: Carnes cum quibuscumque leguminum speciebus misceri posse, extra omne dubium est.

Decision 12. *Ad Quæsitum:* May those who are dispensed to eat meat, use lard in cooking whenever they use white meats only?

Sacra Pœnitentiaria (die 8 Feb. 1828) attente consideratis expositis, Respondet, Affirmative.

DECISION 13. ***Ad Quæsitum*: Utrum, quum sive per Bullam Cruciatæ sive aliam ob causam conceditur indultum pro usu laridi liquefacti (vulgo, *lard*) solo titulo condimenti, ii qui ad jejunium tenentur, eo condimento licite uti possint in serotina etiam refectione?**

Sacra Pœnitentiaria (die 16 Jan. 1834) de expresso sanctæ memoriæ Papæ Leonis XII oraculo Respondet, Quod ii qui ad jejunium tenentur, licite uti possint in serotina etiam refectione condimentis in indulto permissis; quia illa, vi indulti olei locum tenent, dummodo in indulto non sit posita restrictio, quod ea condimenta adhiberi possint in unica comestione.

DECISION 14. Quidam Sacerdotes regnorum Belgii et Hollandiæ petunt solutionem sequentium dubiorum:

Gury, Scavini et alii referunt tanquam responsa S. Pœnitentiariæ, data die 16 Januarii 1834:

"Posse personis quæ sunt in potestate patrisfamilias, cui facta est legitima facultas edendi carnes, permitti uti cibis patrifamilias indultis, adjecta conditione de non permiscendis licitis atque interdictis epulis, et de unica comestione in die, iis qui jejunare tenentur."

IGITUR QUÆRITUR,

1. An hæc resolutio valeat ubique terrarum?

2. Dum dicitur "*permitti posse*," petitur à quo ista permissio danda sit, et an sufficiat permissio data à simplici confessario?

Altera resolutio: "Fideles qui ratione ætatis vel laboris jejunare non tenentur, licitè posse in quadragesima, dum indultum concessum est, omnibus diebus indulto comprehensis, vesci carnibus aut lacticiniis per idem indultum permissis, quoties per diem edunt."

Dubitatur igitur an hæc resolutio valeat in Diœcesi cujus Epus auctoritate apostolica concedit fidelibus ut feria 2ª 3ª 5ª

temporis quadragesimæ possint semel in die vesci carnibus et ovis, iis verò qui ratione ætatis vel laboris jejunare non tenentur, permittit ut ovis sæpius in die utantur.

Quæritur Itaque,

1. An, non obstantibus memorata phrasi, "*ovis sæpius in die utantur*" et tenore concessionis, possint ii, qui ratione ætatis vel laboris jejunare non tenentur, vi dictæ resolutionis vesci carnibus quoties per diem edunt?

2. An iis qui jejunare non tenentur ratione ætatis vel laboris, æquiparandi sint qui ratione infirmæ valetudinis à jejunio excusantur, adeo ut istis quoque pluries in die vesci carnibus liceat?

S. Pœnitentiaria, maturè consideratis propositis dubiis, dilecto in Christo oratori in primis respondet transmittendo declarationem ab ipsa S. Pœnitentiaria alias datam, scilicet: "Ratio permissionis de qua in resolutione data à S. Pœnitentiaria 16 Jan. 1834, non est indultum patrifamilias concessum, sed impotentia, in qua versantur filiifamilias, observandi præceptum."

Deinde ad duo priora dubia respondet: Quoad primum, affirmativè. Quoad secundum, sufficere permissionem factam à simplici confessario.

Ad duo verò posteriora dubia respondet: Quoad primum, negativè—Quoad secundum, non æquiparari.

Datum Romæ in S. Pœnitentiaria, die 27 Maii, 1863.

A. M. Card. Cagiano, M.P.

Decision 15.—*Letter of the* Cardinal Prefect of Propaganda *to the* Bishop of Southwark *explaining the foregoing answer.*

"From your letter of February 9th, 1864, I gather that you would wish to know the reason why the S. P. replied on the

27th of May, 1863, '*Non æquiparari*' to this question: 'An iis qui jejunare non tenentur ratione ætatis vel laboris, æquiparandi sint qui ratione infirmæ valetudinis à jejunio excusantur, adeo ut istis quoque pluries in die vesci carnibus liceat?'

"After having made due inquiry, I am now enabled to state the reason why the sick are not, in respect of the quality of food on days subject to the prohibition of the Church, on the same level with those who are excused from fasting by reason of age or labour; and it is, that the latter may eat such prohibited food as the Indult permits, solely in force of the Lenten Indult, which may vary in its limitations or dispensations from year to year, whereas the sick may eat prohibited foot according to their state of health and the judgment of their doctor. Thus, *x. g.*, on some days the Lenten Indult may perchance not allow lard to be used as a condiment, and on such days persons dispensed from the fast on account of age or labour must abstain from using it as a condiment, whilst a sick person may eat meat, even on the excepted days, if his health requires it. I think this explanation will help you to put an end to the doubts described in your letter."

[ORIGINAL.]

"Dalla sua lettera del 9 Febbrajo p.p. ho potuto rilevare che VS. gradirebbe di conoscer la ragione per cui al dubbio: '*An iis qui jejunare non tenentur ratione ætatis vel laboris æquiparandi sint qui ratione infirmæ valetudinis à jejunio excusantur, adeo ut illis quoque pluries in die vesci carnibus liceat?*' la S. Penitenzieria abbia risposto in data del 27 maggio 1863, '*Non æquiparari.*' Ora avendo preso in proposito le notizie opportune, sono in caso di significarle, che la ragione per cui gl' infermi riguardo alla qualità dei cibi nei giorni soggetti alla

proibizione della chiesa non sono da equipararsi a quelli che sono scusati dal digiuno per ragione di età o di fatica, si è che questi ultimi possono usare dei cibi proibiti in forza soltanto dell' Indulto, il quale può subire minori o maggiori limitazioni; mentre gl' infermi possono usare dei cibi vietati secondo lo stato loro di salute, ed il giudizio del Medico. Così *p. e.* in alcuni giorni l' Indulto potrebbe non ammettere il condimento di grasso, e in tal caso chi è dispensato dal digiuno per ragione di età o di fatica deve astenersi dal condimento anzidetto; ma l' infermo anche nei giorni eccettuati può mangiar di grasso, se così esigge lo stato di sua salute. Una tale spiegazione parmi possa servirle a togliere le incertezze che mi accennò nell' anzidetta sua. Roma, 8 Marzo, 1864.

"AL. CARD. BARNABÔ, Prefetto.

"A. CAPALTI, Segretario."

DECISION 16. *Roma,* 10 *Maggio,* 1860.—Nel qui annesso Rescritto la S. V. Illma e Rma troverà la grazia accordata ai Vescovi d'Inghilterra sull'uso dello strutto, e del grasso squagliato da permettersi ai fedeli delle loro diocesi nel tempo che durera in quei Vescovi l'esercizio della facoltà contenute nella formola 2ª, e troverà altresì la risposta negativa data al 2º de' loro postulati sull' uso dei latticini, e del formaggio nella refezione serotina. Però è mente degli Emi Cardinali Inqui Genli, approvata dal S. Padre, che sia fatto noto si a Lei, e si all' Emo Card. Prefetto di codesta Sagra Congregazione, non essere stato mai consentito dalla S. Sede, che s' introduca l' uso del latte, e burro, e molto mento del formaggio nelle refezioni della sera in giorno di digiuno; e solo in alcuni luoghi ove fosse da lungo tempo introdotta la consuetudine essersi qualche rarissima volta risposto, '*Fideles non esse inquietandos.*' Intanto perciò che spetta ai veri poveri, i Vescovi ben sanno come debbano regolarsi in proposito. Lo scrivente Assessore del S. O. coglie

ben volentieri questa opportunità per rinnovarle omaggio del profondo ossequio con cui si onora rassegnarsi

"Di V. S. Illma e Revma,

(Firmato) "R. Monaco la Valletta.

"Mgr. Arciv. di Tebe Segrio della S. Congne di Propda."

"*Bmo. Padre.*—1. Nella formola 2. che si suole accordare ai Vescovi d' Inghilterra si concede la potestà *dispensandi, quando expedire videbitur super esu carnium, ovorum ac lacticiniorum tempore jejuniorum et quadragesimæ.* Quindi i Vescovi considerando che l' Olio come non prodotto in Inghilterra non può adoprarsi come condimento, hanno invece del medesimo, ed in forza di questa facolta permesso l' uso dello strutto e del così detto grasso squagliato, chi tiene luogo in Inghilterra dello strutto. Vedendone permesso l' uso nella Quaresima, li fedeli hanno cominciato da più anni, ed in buona fede a farne uso ancora nei giorni dell' astinenza dalla carne fuori di Quaresima.

"I Padri però del Terzo Sinodo Provinciale umilmente supplicano, che Vostra Santità si degni, compassionanda la miseria dei poveri, e considerando l' affetto col quale sogliono osservare la legge dell' astinenza, e la loro buona fede, sanzionare l' uso già principiato, e confermare l' Indulto temporaneo dei Vescovi muniti della formola di modo che sia lecito in avvenire il condimento delle suddette sostanze, cioè dello strutto e del grasso squagliato, tanto nella Quaresima, che negli altri giorni di digiuno, e di astinenza nel decorso dell' anno.

"2. Supplicano inoltre, che V. S. si degni cencedere che nella refezione che presso i fedeli di conscienza retta si permette alla sera, si possa introdurre l' uso del latte e del butirro, li quali sono già permessi nella Scozia, nel Belgio ed altri luoghi settentrionali, nonchè del formaggio, che forma una della risorse principali dei poveri. Che ec.

"*Fer IV. die* 9 *Maii*, 1860.—SSmus D. N. D. Pius Dna Pro-

videntia PP. IX. in solita Audientia R. P. D. Adsessori S. Officii impertita, audita relatione suprascripti supplicis libelli una cum Emorum ac Rmorum D.D. S. R. E. Cardinalium in tota Republica Christiana contra hæreticam pravitatem Gnlium Inquisitorum suffragiis, quoad primum ex postulatis in suprascripto supplici libello contentis benigne annuit pro gratia, juxta preces, excepta tamen Fer. VI. majoris hebdomadæ, et quousque perduraverint facultates Episcopis Oratoribus concessæ sub formula 2ª. Contrariis non obstantibus quibuscumque.

"Quoad secundum postulatum, SSmus Pater rescribendum mandavit 'Non expedire.'

"ANGELUS ARGENTI S. Romanæ,
"L. ✠ S. et Unlis Inqis. Fotus."*

APPENDIX XXXIV.

COMMEMORATION OF ST. JOSEPH AND ST. GEORGE.

By a rescript of the S. C. of Propaganda, dated May 24, 1863, His Holiness has decreed that throughout England, excepting in the case of special concessions made by the Holy See, and saving the honour due by Religious Orders to their holy Founders, St. George alone shall be commemorated in

* If this Rescript had not mentioned dripping also, the term *condiments* would have implied leave for lard only. This is proved by two Rescripts of the S. P. "An in concessione condimentorum (vulgo *di grasso*, intelligatur concessus usus condimenti ex adipe cujuscumque animalis? R. Utendum tantum condimento suino. 2. Sub terminis *condimenti di grasso* non comprehendi jusculum carnis coctæ." (Acta, p. 429.)

the suffrages of the Saints, as Patron, and his name alone be inserted for the letter *N.* in the Collect *À cunctis* and its corresponding Postcommunion.

From this it will be understood that in this Diocese no Titular Saints are to be mentioned in the suffrages or the *À cunctis*, even by the Clergy of Churches dedicated in their honour.

A decree of the S. R. C. permits the insertion of the name of St. Joseph in the *À cunctis* and its Postcommunion whenever that prayer is used.

It will therefore run thus, the words within brackets only being optional:—

À cunctis nos quæsumus Domine mentis et corporis defende periculis et intercedente beata et gloriosa semper Virgine Dei genitrice Maria [et Beato Josepho ejus Sponso] cum beatis Apostolis Petro et Paulo, atque beato Georgio et omnibus Sanctis, salutem nobis tribue benignus et pacem; ut destructis adversitatibus et erroribus universis, Ecclesia tua secura tibi serviat libertate. Per eumdem Dominum.

APPENDIX XXXV.

Indulgence in Articulo Mortis.

The following answers will be useful in practice. The first is of the S. Congregation of Rites:—

An Benedictio cum Indulgentia Plenaria juxta Constitutionem Benedicti XIV. *Pia mater*, 5 Aprilis, 1747, impertienda

sit pueris qui defectu ætatis, primam Communionem necdum instituerunt?

Respondetur "Affirmative." S. R. C. die 16 Decembris 1826, in Gandaven (4474).

The others are of the S. Congregation of Indulgences, in the Collection of Decrees of 1862, page 424.

Utrum sufficiat recitatio Confessionis, id est Confiteor, *etc. in Sacramento Pœnitentiæ habita, pro recitatione illius præscripta quando impertienda sit benedictio cum indulgentia in Mortis Articulo?*

Respondetur "Negative juxta praxim, et Rubricas, nisi necessitas urgeat."

Utrum necesse sit tribus vicibus recitare Confiteor, *etc., quando administratur Sacrum Viaticum, Extrema Unctio, ac Indulgentia in Mortis Articulo impertitur?*

Respondetur "Affirmative juxta Praxim, et Rubricas."

Utrum infirmus lucrari possit Indulgentiam Plenariam in Mortis Articulo a pluribus Sacerdotibus facultatem habentibus impertiendam?

Respondetur "Negative in eodem Mortis Articulo."

Utrum Sacerdos valide conferat Indulgentiam Plenariam in Mortis Articulo, omissa formula a Summo Pontifice, præscripta, ob libri deficientiam?

Respondetur "Negative, quia formula non est tantum directiva, sed præceptiva." Die 5 Februarii, 1841.

APPENDIX XXXVI.

De Proclamationibus in Matrimoniis Mixtis, faciendis in Anglia.

Dalla Propaganda il 19 Settembre, 1865. Il dubbio proposto da V. S. Illma. e Rma. nella sua lettera del 12 Agosto p. p. intorno alla istruzione data dal S. Offizio agli 11 di Maggio 1864 per la Diocesi di Natchez, se cioè fosse esso o no applicabile a tutte le Diocesi dell' Inghilterra, com' erasi già applicato a quella di Liverpool, fù rimesso sul cominciar di questo mese alla Suprema Congregazione sullodata, affine di avere da lui l'analoga soluzione. Ora essendo giunta la relativa risposta del S. O. il sottoscritto Segretario di Propaganda si fa un piacere di rimetterla compiegata alla S. V. Illma. e Rma., mentre coi sentimenti della più distinta stima passa a confermarsi, Di V. S. Illma. e Rma, Devmo, Obblmo, Servitore, A. Capalti. Mgr. Enrico Manning, Arcivescovo di Westminster.

15 Settembre 1865. Questi Emi. Cardinali Inquisitori generali non hanno incontrata difficoltà, che alle Diocesi d'Inghilterra venga estesa la risoluzione già fatta nella feria IV, 11 Maggio 1864 per la Diocesi di Natchez, cioè, "Posse fieri proclamationes in mixtis nuptiis, quæ Apostolica dispensatione contrahuntur, suppressa tamen mentione religionis contrahentium." Ond' è che avuta relazione della domanda inoltrata su tal proposito da Mons. Arcivescovo di Westminster, nella feria IV 13 di questo mese hanno deliberato doverglisi rispondere, "posse extendi ad Diœceses Angliæ responsionem jam datam Episcopo Natcheten. sub feria IV die 11 Maji 1864." Il sot-

toscritto Assessore del S. Off. data così risposta al pregevole biglietto inviatogli da V. S. Illma. e Rma. il dì 5 di questo stesso mese, gode di rinnovarle i sensi di distintissima stima con cui si conferma, Di V. S. Illma, e Rma, Devmo, Obblm o Servitore, R. Monaco la Valletta. Mgr. Segretario della S. Cogne. di Propaganda Fide.

APPENDIX XXXVII.

On the Mass Pro Populo.

Reverend and dear Sir,

Among the *Monita et Statuta* of the Vicars Apostolic, assembled at York in the year 1838, is the following. After quoting the Council of Trent, *Cum præcepto divino* (Sess. xxiii., c. 1), they add:—*Quod autem spectat ad tempus quo id præstandum sit, sedulo observandum est omnes qui curam habent animarum teneri Missam publicam seu principalem, si plures sint in eadem ecclesia sacerdotes, singulis diebus dominicis et de præcepto festivis pro toto grege eidem ecclesiæ addicto offerre.*

Such was the anxiety of the clergy to afford to their flock the blessings which the Council of Trent had contemplated, that no reference has been made to the above *Monitum* in the Provincial or Diocesan Synods held since the restoration of the Hierarchy.

In 1847, it pleased His Holiness to enumerate, in the Rescript which is printed in the Appendix of the First Provincial Synod, p. 168, the days on which the Mass was

to be applied, in addition to the Sundays and the eight usual Holidays.

When the Bishops met in Low Week, 1866, their attention was called to a decision given to the Sacred Congregation of Propaganda in 1863, respecting these Masses. After the most careful study of the nature of the obligation by which the Clergy are bound to apply them for their flock, the Sacred Congregation held that the Mass was strictly and really *Missa parochialis pro populo;* and that the obligation of applying it *ex justitia* for their flock was restricted to *parochi in suis paroeciis animarum curam habentes:* whence it followed that, as in England, parishes had not been duly constituted, this obligation was not binding *in justice.* This application is left to their dictate of affectionate interest for the souls over whom they watch; and the Sacred Congregation declares that it is to be understood in the sense of the words *decet ex charitate,* and that the expression *teneri ex charitate* is to be avoided. In reply to the question, *an illis, qui ex justitia non tenentur, responderi debeat,* decere ex charitate, *vel* teneri ex charitate *ad applicandam Missam pro populo,* the Cardinals said: *vitandam esse locutionem,* teneri ex charitate, *dicendum autem esse,* decere ex charitate, *idque ita ut nulla proprie dictæ obligationis significatio appareat.* (*Acta,* Vol. I., p. 408.)

The Bishops, therefore, submitted to the Holy See (April 12, 1866,) a summary of all the passages in our Provincial Synods which describe the position of the Clergy to whom the care of Missions is entrusted; and, after mentioning that the list of days was fixed by His Holiness for England before he issued his Constitution *Amantissimi Redemptoris* on the subject of Masses *pro populo,* they asked:

1°. *An Episcopi teneantur præter Missam pro populo secundam Missam applicari curare pro congregatione fidelium prope Ecclesiam Cathedralem intra certos limites existente.*

The Sacred Congregation (Dec. 3rd, 1866,) answered: "As the Dioceses of England are not divided into real parishes, properly so called, the Bishops who, in addition to the general administration of the Diocese, reserve to themselves the care of a particular district, are not bound to the application of a second Mass for the people, although it is to be said *decere ex charitate*."

2°. *An stante recentiore expositione quoad festos dies sublatos in Constitutione* Amantissimi Redemptoris, *permitti possit ut Episcopi servent dies indicatos in Rescripto*, 14 *Martii*, 1847.

The Sacred Congregation answered in the affirmative; that is, that the Rescript of March 14th, 1847, is to be followed as to the days on which the Bishops are bound to apply their Mass *pro populo*.

3°. *An teneantur Missionarii Rectores in Anglia Missam pro populo applicare.*

The Sacred Congregation said: "The answer to the third question is *Negative;* that is, Missionary Rectors in England are not bound by any obligation, properly so termed, to apply their Mass *pro populo*, although *id deceat ex charitate*. The reason is obvious. In England, Missionaries, even when they are [Missionary] Rectors, are not *Parochi*, but are classed as simple Missionaries. Now, the Sacred Congregation has already replied (March 23rd, 1863,) that simple Missionaries in places where parishes have not been canonically erected, are not bound to apply their Mass *pro populo;* but that it can only be said that by the virtue of charity alone it is fitting that they should do so *(per mera virtù di carità esser ciò conveniente)*."

The Sacred Congregation added that this answer contains a negative to the next question:

4°. *An teneantur alii Sacerdotes in qualibet Missione soli vel primi Missam pro populo applicare.*

In communicating these answers to you, I cannot refrain from expressing a hope that your zeal and affection for your flock will prompt you gladly to continue to offer the Adorable Sacrifice for your people. In Catholic lands this great grace is secured to the Faithful through the virtue of justice and by strict obligation. Your devotion to the salvation of your flock will ensure no less to them out of your charity.

Wishing you every blessing,
I remain, Reverend and dear Sir,
Your affectionate Servant in Christ,
✠ THOMAS, BISHOP OF SOUTHWARK.

May 1, 1867.

APPENDIX XXXVIII.

DECREE OF THE S. C. OF RITES ON GENUFLECTING WHEN HOLY COMMUNION IS GIVEN.

Quum Rubricæ nec Missalis, nec Ritualis determinent numerum genuflexionum quæ a Sacerdote fieri debent dum ad altare revertitur cum Sanctissimo Sacramento post distributam Fidelibus Sacram Communionem, alter ex Apostolicarum Cœremoniarum magistris, de sententia desuper requisitus, post accuratum examen censuit, regulam in casu desumendam a Rubricis determinantibus duplicem genuflexionem antequam Sacerdos Communionem ipsam administret, nimirum primam antequam extrahat a tabernaculo pyxidem, alteram vero post

discoopertam super altare eamdem pyxidem. Cum enim agatur de cultu debito Sanctissimæ Eucharistiæ, congruum profecto est ut eodem prorsus modo iste cultus præstetur a Sacerdote ad altare redeunte, nimirum genuflectendo primo antequam pyxidem cooperiat, et iterum postquam illam in tabernaculo recondidit, antequam tabernaculi ostiolum claudat—Hanc porro sententiam cum infrascriptus SS. Rituum Congregationis Secretarius retulerit in Ordinario cœtu SS. Rituum subsignata die ad Vaticanum coadumata; Eminentissimi et Reverendissimi Patres sacris tuendis Ritibus præpositi rescribendum censuerunt—*Placere seu, juxta votum Magistri cœremoniarum*—ac proinde decreverunt a Sacerdote redeunte ad altare post Fidelium Communionem genuflectendum, antequam cooperiat sacram pyxidem et iterum genuflectendum antequam pyxide in tabernaculo reposita, ipsius tabernaculi ostiolum claudat. Atque ita ubique servandum mandarunt.

Die 23 *Decembris*, 1862.

APPENDIX XXXIX.

Mass for Military Chaplains after Death.

Beatissime Pater,

Joannes Virtue Cubicularius Sanctitatis Vestræ petit ut dignetur, attento quod plures Cappellani Angli vel Hiberni servito spirituali Exercitus Britanni addicti Missas pro Confratribus defunctis applicaverint ad formam Rescripti S. C. diei Aprilis 1860, et quod ipsi vel alii ex clero Angliæ

forsan assumendi, atque Militiæ addicendi vere possint haberi velut in Anglia semper præsentes licet debeant cum Militibus ad longinquas regiones cum vitæ discrimine se conferre; declarare quod Cappellani uni ex Districtibus Angliæ adscripti et alii ex clero Angliæ adscribendi debeant gaudere Missis à confratribus sui Districtus applicandis dummodo in reliquis servaverint conditiones in Rescripto appositas, et dummodo mortis tempore in cura Militum gerenda versentur, salvo quoad alios Cappellanos in posterum adscribi poscentes voto futuræ Synodi Provincialis. Quare etc.

Ex audientia SSmi habita die 23 *Augusti*, 1866.

SSmus Dnus Noster Pius Divina Providentia Papa IX, referente me infrascripto S. Cognis de Propaganda Fide Card. Præfecto, mature perpensis expositis, nec non audito voto Episcoporum Angliæ, declaravit frui posse Missis in Rescripto diei 22 Aprilis 1860 statutis Capellanos Anglos jam Militiæ adscriptos, vel in posterum adscribendos et Cappellanos qui ex aliis regionibus venientes, quique in Anglia versati per aliquod tempus fuerint, signati inter Sacerdotes pacto se adstrinxerunt ad applicandum Missas pro Confratribus Anglis, eamque revera hucusque applicaverint, rati sibi post mortem Missas superstitum Confratrum fore applicandas, dummodo conditiones in præfato Rescripto adimpleverint, etiamsi extra districtum in quo fuerint adscripti mori contigerit; quoad alios vero, qui ad alias regiones pertinentes nondum inter eos Sacerdotes pactum fecerunt jussit recurrere ad futuram Synodum provincialem si Missarum fructum percipere velint.

Datum Romæ ex Ædibus S. Cognis de Propda Fide die et anno ut supra.

Gratis sine ulla omninò solutione quocumque titulo.

Al. Card. Barnabò, Præf.

L. ✠ S.

APPENDIX XL.

State of Schools Visited by the Ecclesiastical Inspector.

	1856	1857	1858	1859	1860	1861	1862	1863	1864	1865	1866	1867
On the Books	5254	5288	5670	6177	6532	7176	8176	8886	9311	8104	9775	10,416
In average attendance	3547	3636	3844	4111	4295	4738	5260	5692	5691	5386	5806	6143
Present for examination	3235	3377	3629	3789	4300	5184	5184	5772	5776	5635	5870	6319
No. of Schools.	—	—	—	—	—	—	90	93	100	104	107	109

APPENDIX XLI.

Education at Protestant Universities.

Illme et Rme Domine

Literis die 3 Februarii anni 1865 ad RR. PP. DD. sacrorum Antistites Angliæ datis sacrum Consilium Christiano Nomini Propagando significavit se libentissime confirmasse sententiam a laudatis Episcopis in recenti Londinensi conventu unanimiter propositam de Collegiis penes Universitates Anglicanas Oxfordiensem ac Cantabrigensem non erigendis, deque parentibus catholicis opportune persuadendo ne suos filios ad eas Universitates mitterent, quod videlicet idem Sacrum Consilium

Episcoporum sententiam apprime consonam vidisset principiis iuxta Summi Pontificis mentem a se traditis, quoties de scholarum mixtarum periculis consulta fuerat. Porro cum per epistolam encyclicam ad clerum datam sub die 24 Martii 1865, Præsules Angli sententiam supradictam a sacra hac Congregatione confirmatam Sacerdotibus per suas Diœceses patefecissent, sperandum erat fore ut eidem patresfamilias catholici se conformarent, quo filios suos a perversionis periculis omnino arcerent. Verum nonnulla quæ recenter evenerunt facta satis ostenderunt declarationes in rem a S. Sede emanatas ac laudatam Episcoporum ad minores Sacerdotes encyclicam non fuisse sufficienter promulgatas, ideoque necessarium apparet ut literæ pastorales a singulis Angliæ Præsulibus divulgentur, quibus Cleris pariter ac fidelibus suarum Diœcesium perspicuam ac certam tribuant agendi normam in re sane gravissima, quæ cum æterna animarum salute apprime connectitur.

Quoniam vero non omnes idem tulere iudicium de acatholicis Universitatibus devitandis, ac quidam etiam non defuerunt, qui censerent tolerari posse ut catholica iuventus prædicta instituta frequentaret sive ob temporalia emolumenta quæ in iis comparantur, sive quod in ipsorum sententia certa lex non appareat qua ad illas accessus absolute prohibeatur, operæ pretium arbitror, ut Amplitudo tua clare explicet in epistola pastorali doctrinam de proximis peccandi graviter occasionibus devitantis, quibus nemo sine lethali peccato exponere seipsum potest, nisi gravis urgeat ac proportionata necessitas, ac nisi tales adhibeantur cautiones, quibus periculum peccandi proximum removeatur. Jam vero in re de qua agitur, cui, ex Summi Pontificis declaratione, intrinsecum gravissimumque inest periculum non pro morum tantum honestate sed præsertim pro fide, quæ ad salutem omnino est necessaria, quis non videt vix aut ne vix quidem dari posse adiuncta illa in quibus absque peccato acatholicæ Universitates frequententur?

Levitas ingenii atque instabilitas adolescentium, errores qui quasi cum aura in dictis Institutis hauriuntur absque antidoto solidioris doctrinæ, maxima vis quam in iuvenes exercent humani respectus ac sodalium irrisiones, tam præsens tamque proximum in adolescentes inducunt labendi periculum, ut nulla generatim sufficiens ratio concipi queat propter quam adolescentes acatholicis Universitatibus committantur. Quæ cum ita sint erit sapientiæ tuæ ita argumentis auctoritatis ac rationis uti in epistola divulganda, ut tandem aliquando omnibus sacerdotibus pariter ac fidelibus laicis quid in negotio isto gravissimo sentire atque agere oporteat perspicuum sit. Caterum non prætermittam Amplitudini tuæ inculcare, ut ita agas cum ceteris Angliæ Episcopis, quo videlicet epistola, de qua supra, et uniformi ratione concipiatur et pari uniformitate executioni mandetur.

Precor Deum ut Te diu sospitem servet incolumemque.

Romæ ex Æd. S. C. de P. F. die 6 Augusti 1867.

A. Tuæ,

Uti Frater addictissimus

AL. CARD. BARNABÒ, Præf.

H. Capalti, *Secretarius*.

R. P. D. Thomæ Grant.
Episcopo *Southwarcensi*.

Eight weeks before he went to receive the reward of his zealous labours for our beloved nation, the late Cardinal Archbishop invited his colleagues to discuss a question which had recently occupied the minds of some of the faithful. They thought of establishing a Catholic College within the precincts of the English Universities. If the Cardinal was opposed to this design, no one could address to him the reproach of being

opposed to learning, and of being anxious to prevent its diffusion amongst his fellow-countrymen. For nearly thirty years, the sympathy of his heart had been given to the chiefs of the Oxford movement, and he had spoken and written of them with trust and hope when others doubted their very sincerity, and when no one yet knew that the Angel was descending to stir the waters and to make them available to the salvation of many souls. Why then was he afraid of the influence which Oxford might exercise upon the young Catholics dwelling in a Catholic college within the University? And why did his colleagues unite with him in declaring that such a College ought not to be founded? At that meeting, which has left upon all who were present a deep though saddened recollection of the events of the day and of its solemn deliberations, the bishops judged, one and all, as he judged also who was never again to preside over their Councils, that Catholics must be earnestly and effectually dissuaded from founding Colleges at the Universities. The resolution of that meeting of December, 1864, was confirmed by the Holy See on the 3rd February, and was published to the Clergy by a Circular of each Bishop on the 24th of March, 1865.

The judgment of the Bishops was at once followed, and the plan of founding such a College was abandoned. But after a time, it was supposed that Catholic parents might send their children to pursue their studies at the Universities, and although the Circular of 1865 was sufficiently clear, it became necessary to examine once more in the Meeting of the Bishops at Easter, 1867, and again in the smaller meeting of the Bishops who were present in Rome for the Centenary, what means ought to be adopted for the purpose of explaining to the Clergy, and through them to our spiritual children, the danger to which the faith of our youth would be exposed if they were placed at Protestant Universities.

It seemed strange indeed that such a question should arise at that moment. The Vicar of Our Lord had assembled the faithful of every nation to celebrate the memory of the Martyrdom of the Prince of the Apostles and of his glorious associate, the Apostle of the Gentiles. We had received through the unchanged and unchangeable belief of many lands and many ages the faith for which they gave their blood. If it had been necessary for the victory of the faith that the thousands then congregated around the Sovereign Pontiff, should follow him to Martyrdom, their lives would have been willingly given to secure it. In our own lifetime, how many had actually died amidst cruel torments in the distant lands of Asia! In the Canonization of 1862, and again in the Canonization of 1867, the Church sung hymns of gladness for the triumph of her Martyrs, and encouraged the readiness of her children to claim their own palms. The light of faith, kindled for us in Baptism must never be quenched until the Bridegroom knocks in the far midnight and calls us to meet Him in the company of all the Saints in the Heavenly Court. The light of faith must not even be dimmed, for it is a full and complete gift which must be restored untarnished to Him who gave it. The holy Martyrs of Gorcum were not asked to renounce Christianity, but to disown the supremacy of the Pope or their belief in the Real Presence. They refused, and their fidelity is our support and our example. At the time when they died, Priests were concealed in the hiding places of the mansions of our Catholic noblemen in England, at the risk of being put to death if they were discovered celebrating the Adorable Mysteries. Through their constancy the Sacred Fire was guarded until it could appear again on the Altar. When the days of persecution were gone, many were called by the hidden workings of Divine Grace to profess the ancient Religion. Like

St. Matthew, they left all things that they might follow Christ. Most of them had to bear the Cross and to suffer reproach from friends, temporal loss, and the bitterness of knowing that those nearest and dearest to them in life were suffering with them. But they knew that the faith was more precious than gold and silver, for without it they could not please God, and they turned away from the homes of earth that they might secure an everlasting home. Truth, they knew, admits no compromise, and they did not attempt to reconcile it with the system, the hollowness and the errors of which they had discovered. Faith is a virtue, and is subject, in its possessor, to the temptations by which honesty, truth, and other virtues are marred and undermined. The Universities are the stronghold of the National Establishment, where the clergymen are trained to continue its worship, and where the statesmen are formed who must be its defenders in the Senate of the Kingdom. The most eminent of our modern legislators was disowned by the University which he represented, because he asked Parliament to be just to his Catholic fellow subjects. The traditions, by which the Established Religion maintains its power, would long since have been scattered if the Universities had courageously and honestly resisted them. Young men, taught in many schools to deny the doctrines of our holy Faith, enter and leave the Universities with the matured conviction that the Catholic religion is false, and that Protestantism is alone true. It would be wonderful and contrary to natural experience if it were not so, for the atmosphere is pervaded by Protestant opinion, and the absence of any Catholic society or tone of thought to counteract its baneful influence, intensifies the evil. Those who estimate this mischief aright, and know the generous and impressionable character of youth, can form some estimate of the legitimate anxiety of your Bishops. But, testing the matter practically, let us take the converse case, and ask a Protestant

father to send his sons to a Catholic University; what will be his answer? Ask those who have driven their convert daughters from their home lest they should speak of the Catholic Religion to their brothers or sisters, to send these to any of our places of education, and you will not venture to wait for their reply. When your own children were first beginning to speak, you taught them to say morning and evening, "*And lead us not into temptation.*" When they are growing to man's estate, they continue the prayer, but through your act will it keep its meaning? You know that amongst the many who frequent our Universities, there are always some whose words or example may weaken or destroy the innocence which you or the parents of others have sedulously and affectionately guarded. When the youthful mind casts off the restraints which the world and the Tempter have so long endeavoured to remove, the strong control of a father's voice and the winning check of a mother's tears are absent. Just as the heart begins to waver, the salutary strength of the Sacraments is gone. If error is asserted, the teachers who once explained its falsehood are at a distance, and they who hold the Truth are few against many. The soldier, who would not quail on the field of battle, is a coward in the face of human respect. The history of Trinity College in Ireland tells a gloomy story of some who yielded their faith to the ridicule of their fellow-students, or who bartered their birthright for preferments and advancement. Temptation has always been most fatal in the form in which it came to our first parents. When the Church entreats us to consider that if a single error is accepted, the faith suffers, and that the science, which is sufficient to produce authors and learned men in Catholic lands, can be acquired in our own country without the tuition of Protestant or unbelieving professors, some refuse to listen to her warning. When they send their sons to the Universities

what do they, in fact, but say to them: "No, you shall not die the death. For God doth know, that in what day soever you shall eat thereof, your eyes shall be opened, and you shall be as Gods, knowing good and evil." (Genes. iii., 4, 5.) The tree seems still good to eat, fair to the eyes and beautiful to behold, and the vain hope of seeing their children attain the knowledge of good without being injured by the knowledge of evil is the delusion of fathers and even of mothers.

Against this deceitful dream, we plead earnestly. For the souls of your little ones belong to their Creator, and were washed in the Blood of the Lamb. They were placed in your keeping that they might not be led into temptation, but might be led, under the direction of His Spouse, to the pastures of Eternal Life. If our words are weak and faint, listen to the authoritative teaching of the Apostolic See, lately addressed to the Bishops; "You will," says the Sacred Congregation, "clearly explain in your Pastoral letter the doctrine of the Church about avoiding the dangers of mortal sin, to which no one without grievous sin can expose himself unless under the pressure of serious and adequate necessity, and unless such precautions be employed as may remove the proximate danger of sin. In the present case, where, as His Holiness has declared, those who frequent the Universities incur an intrinsic and most grievous danger to purity of morals as well as to faith, which is absolutely necessary to salvation, who can fail to see that it is next to impossible to discover circumstances which would allow Catholics without sin to attend non-Catholic Universities? The light and unstable minds of youth, the errors which without being counteracted by more solid doctrine, in such Institutions are imbibed almost through the atmosphere, the very great power which human respect, and the taunts of their companions, exercise upon young men, lead them so readily and so immediately into the danger of

falling, that, generally, no sufficient reason can be conceived why young men should be entrusted to these Universities." (August 6, 1867.)

In willing obedience to the paternal wishes of the Supreme Pastor and Teacher of the Faithful, with an anxious sense of the severe account which we must render of your souls, and deeply impressed by the influence for the glory of God which the children of the great are destined to enjoy, if it is well directed—we desire our Clergy to explain, in public and private, now and hereafter, the necessity and the duty of preserving the children of the rich as well as of the poor, from the inevitable dangers to which their faith will be exposed, if they are educated amongst those who neither possess its truth nor understand its mysteries.

The legislature has justly, as well as wisely, provided that Religion shall not be separated from the instructions of our children, and has left us to unite the knowledge of Divine Truth and of the Divine principles of moral conduct with the daily teaching of our schools. The same union of faith and human learning is necessary to the children of the wealthy. Encourage amongst the latter the pursuit and cultivation of science and art, according to the position in life which they are to occupy; but keep before their minds that none can be saved without Charity and Hope, and that these virtues cannot be possessed unless Faith, which is the root and source of Justification, is held in all its integrity.

May our Dear and Immaculate Mother, *Sedes Sapientiæ*, obtain for us all grace to prefer the faith and favour of Her Divine Son to all other things, and to reach His Kingdom, in the Name of the Father, and of the Son, and of the Holy Ghost.

Given at St. George's, on the 20th day of October, and appointed to be read on the Twentieth Sunday after Pentecost, the Festival of the Patronage of the Blessed Virgin, 1867.

APPENDIX XLII.

Answers Respecting the Territory in which Matrimonial Dispensations can be Granted or Used.

The Bishop of Southwark consults the Holy See on the four questions following:—

1. In the Second Formula, it is laid down that the Bishop who is invested with the powers of the Formula, *nullo modo iis uti possit extra fines suæ dioecesis*. He is accustomed to obtain other Papal faculties, *x. g.* power to dispense for mixed marriages, to which this limitation is not attached. It seems, however, to me that in every Papal Indult, this limitation is implied, so that I could not forward to two subjects of Southwark, who happen to be at Plymouth, a dispensation enabling them to contract a mixed marriage there. Are the words *nullo modo uti*, &c., always understood in every Papal Indult, even if they be not therein expressed?

2. The case often arises of a person bound by an impediment, impedient, or diriment from which we have power to dispense whilst the party remains in our diocese, who may wish to go to Liverpool for the purpose of contracting marriage with a party residing in that city. Can I dispense directly my subject at the moment of her departure, and thus send her freed from the impediment to contract marriage at Liverpool with her relative residing there?

3. If two of my subjects being relatives wish to go hence dispensed, in order to contract marriage in Liverpool, can I

make use of my Papal Indult for a marriage which will take place out of my territory?

4. As the Church in granting a dispensation for a mixed marriage allows the Catholic party to marry the Anglican party upon whom her favours cannot directly fall, by what Bishop must the dispensation be granted when the Catholic is to be married out of the diocese of which he is a subject?

Monsignor Vescovo di Southwark propone alla S. Sede quattro quesiti seguenti:

1. Nella formola seconda si dice che il Vescovo che se ne trova munito *nullo modo iis uti possit extra fines suæ dioecesis.* Ma suole ottenere altre grazie apostoliche, v. gr. quella di dispensare per i matrimoni misti, alle quali non è apposta questa limitazione. A me sembra però che tutte le volte che il Pontefice accorda un indulto, questa limitazione v' è implicitamente apposta, di modo che io non potrei inviare a due sudditi Southwarcensi, che per caso si trovano a Plymouth la dispensa di contrarre ivi un matrimonio misto. Abbia la bontà di spiegare se sia vero questo sentimento, cioè che quando l'indulto non esprime le parole *nullo modo uti, etc.*, queste vi debbono sempre essere supposte.

2. Di frequente nasce il caso di una persona legata da un impedimento o dirimente o impediente sul quale abbiamo la facoltà di dispensare mentre rimane nella nostra diocesi, la quale vorrebbe andare a contrarre il matrimonio con una persona dimorante v. gr. in Liverpool. Si domanda se io possa dispensare direttamente questa mia suddita nell' atto della sua partenza e così inviarla sciolta dall' impedimento a contrarre il matrimonio coll' altra parente dimorante in Liverpool, nella quale cità si farà il matrimonio.

3. Se due miei sudditi parenti vogliono partire dispensate a sposare in Liverpool, si domanda se io possa servirmi dell' indulto apostolico per un matrimonio che si effettuerà fuori del mio territorio.

4. Essendo solito che la Chiesa nel dispensare nei matrimoni misti permette al cattolico di contrarre colla parte anglicana, sulla quale non debbono cadere direttamente i di lei favori, come, ossia da qual vescovo può accordarsi la dispensa quando il cattolico viene a fare il matrimonio fuori della diocesi della quale egli è suddito?

Feria IV die 22 Novembris, 1865.

In Congregatione generali S. R. et U. I. habita in Conventu S. Mariæ supra Minervam Eminentissimi PP. Cardinales in Universâ Christianâ republicâ contra hæreticam pravitatem Inquisitores generales ita responderunt.

Ad primam Claushlam, "*nullo modo uti possit extra fines suæ dioecesis*," ita intelligi debere ut facultates sub ipsâ comprehensæ exerceri tantummodo possint cum propriis subditis in dioecesi existentibus actu quo conceditur gratia. Eamdem tamen clausulam non subintelligi in facultatibus, quæ Episcopis ab Apostolica Sede conceduntur, nisi fuerit expressa vel aliter constet de mente Summi Pontificis, vel nisi subjecta materia eam requirat. Facultatem vero dispensandi super impedimento mixtæ religionis concedi cum clausula, "*dispensare valeat intra fines suæ dioecesis*," eam proinde exerceri non posse nisi cum subditis actu existentibus intra fines propriæ dioecesis, servatis cæteroquin iis quæ traduntur in responsione ad quartam.

Ad secundam et tertiam. Affirmative, nisi obstet tenor Apostolicæ concessionis, impetratâ tamen veniâ pro celebratione matrimonii ab Episcopo loci ubi ipsum matrimonium contrahitur.

Ad quartam. Catholicos viros vel mulieres dispensari posse, justis accedentibus causis, super impedimento mixtæ religionis

ab Episcopo hanc facultatem habente, cujus sunt subditi ob domicilium vel quasi domicilium in ejus dioecesi acquisitum dummodo in eâdem dioecesi actu existant quando dispensationem recipiunt; dispensationem vero ita obtentam exequutioni tradi posse ubicumque mixta connubia contrahi permittitur, nisi aliquid aliud obstet judicio Ordinarii loci in quo contrahitur matrimonium: secus pro dispensatione ad Apostolicam Sedem recurrendum esse.

(L. ✠ S.) ANGELUS ARGENTI, S. Romanæ et Universalis Inquisitionis Notarius.

APPENDIX XLIII.

BOUNDARIES OF MISSIONS.

By a decree of the First Provincial Synod, it is required that the limits of the various Missions shall be described, and it is added that, if the Bishop does not mark such limits, it shall be ordinarily understood that a line, drawn half-way between each Mission and the surrounding Missions, shall form the boundary (c. xiii, n. 5). It is necessary that a boundary line should be established, in order that each Pastor may know the abode of the Catholics under his care, and may be able to fulfil the duty of watching over their welfare and of visiting them. We know that the zeal and charity of the Clergy will induce them to attend to the spiritual wants of the sick, even beyond their own Mission, and even beyond th

boundaries of our Diocese, with the leave of the Ordinary. The boundaries are marked for spiritual and ecclesiastical purposes only, and are altered from the boundaries originally published in the Synod of 1856. Instead of imaginary lines drawn from point to point, the limits have usually been traced by the course of rivers and main roads, which can be easily discerned in a good map, or by other well-known divisions.

1. The course followed in defining the boundaries has been thus: starting from the North-west corner of the district, the line runs in the direction taken by the hands of a clock, *i.e.*, first to the North-east corner, thence to the South-east, back to the South-west, and upwards to the North-west again.

2. Though the word "inclusive" has been added in a few places for the sake of additional clearness, it is always to be understood when nothing is stated to the contrary, except in the case of mere geographical points, such as a bridge over a river.

3. The map taken as the standard is the Ordnance Survey of Great Britain; but Cassell's County Maps or Cruchley's Reduced Ordnance will generally be found sufficient.

MISSIONS NOT COMPRISED IN ANY DEANERY.

St. George.—*St. George's Cathedral District.*

Places where there are Catholics, June, 1868.

West and *North*, the Thames, from Nine Elms Pier to London Bridge; *East*, Borough High Street, White Street, Long Lane, Star Corner, Bermondsey New Road, and Old Kent Road, from Bricklayer's Arms to Albany Road; *South*, Albany Road, Hill Street, St. Mark's Road, and Foxley Road

to Vassall Road, Holland Street to Stockwell Road, and thence to The Swan at Stockwell, whence it goes by Binfield Road, Priory Road and Wandsworth Road to Nine Elms Pier.

Places where there are Catholics, June, 1868.

In this District are a House of Christian Brothers, St. George's Convent of the Sisters of Notre Dame, and Convents of Little Sisters of the Poor and Sisters of the Christian Retreat. Workhouses—St. Saviour's, St. George the Martyr's, and Newington. Bethlehem and St. Thomas's Hospitals. Prisons—Horsemonger Lane and Military Prison.

Our Lady and St. Joseph.—*Melior Street Missionary District.*

North, the Thames, from London Bridge to Stony Lane; *East*, Stony Lane, Tooley Street, and Bermondsey Street, as far as Long Lane; *South*, Long Lane and White Street; *West*, Borough High Street, from White Street to London Bridge.

Guy's Hospital.

Most Holy Trinity.—*Bermondsey Missionary District.*

North, the Thames, from Stony Lane to Princes Street; *East*, a line through Princes Street and Paradise Row, as far as The Royal Oak, and thence to the Commercial Dock Station; *South*, Bricklayer's Arms Branch Railway to Upper Grange Road, down Upper Grange Road to Old Kent Road; *West*, Old Kent Road as far as Bricklayer's Arms, Bermondsey New Road, Bermondsey Street, Tooley Street, and Stony Lane.

In this District are Our Lady's Convent of Mercy, Bermondsey and St. Olave's Workhouses.

Places where there are Catholics, June, 1868.

OUR LADY OF MOUNT CARMEL AND ST. JOSEPH.—*Battersea Missionary District.*

North, the Thames, from the West London Junction Railway to Nine Elms Pier, and a line thence to Wandsworth Road; *East*, Wandsworth Road down to the Chatham and Dover Railway; and the Railway itself to Stewart's Lane; *South*, the South-Western Railway from Stewart's Lane to Pig Hill Path; *West*, Pig Hill Path and the West London Junction Railway to the Thames.

OUR LADY OF VICTORIES.—*Clapham Missionary District.*

North, from the intersection of the Chatham and Dover Railway and the South-Western Railway at Stewart's Lane to Wandsworth Road Station, and thence by Wandsworth Road, Priory Road, and Binfield Road to the "Swan," at Stockwell; *East*, from the "Swan" to Brixton Station, and down Brixton Rise to Streatham Station; *South-West*, the Crystal Palace Railway from Streatham Station to Nightingale Lane, thence by Five Houses, Lavender Lane, and Pig Hill Path to the South-Western Railway, along which it runs, on the *North-West* to Stewart's Lane.

In this District are the House of the Redemptorist Fathers, the Convent of Notre Dame, and St. Joseph's College of Christian Brothers.

THE SACRED HEART.—*Camberwell Missionary District.*

North, a line from the corner of Vassall Road in Brixton Road, by Foxley Road, St. Mark's Road, Hill Street, and along

Albany Road to St. George's Street; *East*, a line down St. George's Street by the west side of Brunswick Square, through Camberwell Grove, Dog Kennel Lane, and Lordship Lane to the corner of Court Lane; *South*, along Court Lane and Half Moon Lane, south of Herne Hill Station to the Female Prison at Brixton; *West*, along Brixton Rise to Brixton Station, up to the "Swan," and thence by Stockwell Road and Holland Street to Vassall Road.

In this District is the Convent of Notre Dame.

OUR LADY OF DOLOURS.—*Peckham Missionary District.*

North, Albany Road, Upper Grange Road, and Bricklayer's Arms Branch Railway to the London and Brighton Railway; *East*, the railway, to Forest Hill Station; *South*, Lordship Lane; and *West*, Dog Kennel Lane, Camberwell Grove, and a line by the west side of Brunswick Square up St. George's Street to Albany Road.

In this District are the Convent of Capuchin Fathers, Camberwell Workhouse, Camberwell Lunatic Asylum, and the Victuallers' Asylum.

THE IMMACULATE CONCEPTION.—*Rotherhithe Missionary District.*

North, the Thames from Princes Street to the Thames Junction Railway; *East*, the Thames Junction Railway to the Brighton Railway; *South*, the Brighton Railway up to Commercial Dock Station; and *West*, a line to the "Royal Oak," and through Paradise Row and Princes Street to the Thames.

Rotherhithe Workhouse.

DEANERY OF ST. THOMAS OF CANTERBURY.

Places where there are Catholics, June, 1868.

Albury.
Bramley.
Godalming.
Effingham.
Ewhurst.
Stoke.
Wanborough.
Witley.

St. Joseph.—*Guildford Missionary District.*

This District is bounded, on the *North*, by the South-Western Railway from Alton (exclusive) to Ash Green Station, whence it follows the road through Ash Station, Willey Green, and Littlefield Green to Worplesdon (all excluded), and thence by a line to the south-west corner of Clandon Park, and along the high-road by Effingham and Great Bookham to Leatherhead (exclusive); on the *East*, by the road from Leatherhead through Dorking to Capel (both excluded); on the *South*, by the road through Ockley (exclusive) and Stone Street to the Surrey and Sussex Canal beyond Cranley, whence it follows the canal to the borders of Surrey, and continues along the borders to Haslemere (exclusive); and on the *West*, by a line from Haslemere to Headley, and thence through Kingsley and East Worldham to Alton (all excluded).

St. Edward.—*Sutton Place Missionary District.*

Clandon Park.
Hoe Bridge.
Maybury.
Send.
Westfield.
Woking.

This District is bounded, on the *North*, by the South-Western Railway from Winchfield Station to Woking Station, and a line thence above Wisley to Cobham Street (exclusive); on the *East*, by the River Mole from Cobham Street to Leatherhead; on the *South*, by the road from Leatherhead to the south-west corner of Clandon Park, a line thence to Worplesdon, and the road from Worplesdon through Littlefield Green, Willey Green, and Ash Station, to Ash Green Station, whence it runs by the Alton Branch Railway to Alton (exclusive); and on the *West*, by the road from Alton through South Warnborough and Odiham to Winchfield Station.

In this district is the Dramatic College.

St. Raphael.—*Kingston Missionary District.*

Places where there are Catholics, June, 1868.

The boundary line of the Kingston District runs, on the *North*, from Teddington Lock to Slade Pond, thence by Robin-Hood Gate to Halfway House on the Kingston Road, and across Wimbledon Common to Wimbledon Station; on the *East*, by the South-Western Railway to Worcester-Park-and-Malden Station; on the *South*, by the Hogsmill River to Chessington, whence it goes by a line to the south side of Claremont Park; and on the *West*, by the road from Claremont Park to Esher, and thence by a line to the west of East Moulsey, whence it follows the Thames to Teddington Lock.

Claremont.
East Moulsey.
Hook.
Norbiton.
Surbiton.
Talworth.
Thames Ditton.

St. Joseph.—*Epsom Missionary District.*

The boundary line of the Epsom District runs, on the *North*, from Worcester-Park-and-Malden Station above Park Farm to the eleventh mile-stone on the Brighton coach-road; on the *East*, along the Brighton coach-road through Sutton (inclusive) to Cophill Farm; on the *South*, by a line from Cophill to the south of Leatherhead and on by the Mole to Cobham (exclusive); and on the *West*, by the road from Cobham to Claremont Park, and thence by a line to Chessington (exclusive), whence it goes by the Hogsmill River to Worcester-Park-and-Malden Station.

South Metropolitan District School, Sutton.

Sutton.

St. Joseph.—*Redhill Missionary District.*

This District is bounded, on the *North*, by a line from Leatherhead to Cophill Farm, thence by the road through

Alderstead.
Bletchingly.

Places where there are Catholics, June, 1868.

Chipstead.
Dorking.
Edenbridge.
Godstone.
Merstham.
Nutfield Marsh.
Reigate.

Chipsted to Caterham (exclusive), and on by Woldingham to the borders of Kent at Westmore Green; on the *East*, by the borders of Kent to Westerham (inclusive), and thence by the road through Cockham Hill and Edenbridge to Riddles Green; on the *South*, by a line from Riddles Green, south of Lingfield to Horley Station, and on to Hales Bridge, whence it runs up the tributary of the Mole to Capel (exclusive); and on the *West*, by the road from Capel through Dorking to Leatherhead (exclusive).

Our Lady of Reparation.—*Croydon Missionary District.*

Addington.
Beddington.
Caterham.
Norwood Junction.
Thornton Heath.
Waddon.
Warlingham.
Woodcote.
Woodmanston.

The boundary line of the Croydon District runs, on the *North*, from the intersection of the Croydon and Balham Railway with the Brighton Road at Norbury Park, along that railway to Thornton Heath Station, and thence by a line north of Norwood Junction to the borders of Kent at Blind Corner; on the *East*, from Blind Corner along the borders of Kent to Westmore Green; on the *South*, by a line from Westmore Green, south of Chelsham to Caterham, and on by the road through Chipsted (exclusive) to Cophill Farm; and on the *West*, by the road from Cophill Farm to Sutton Station, thence along the railway to Carshalton Station, and on by a line to Beddington Station (on the Wimbledon Branch) whence it returns by a line to Norbury Park.

Croydon Workhouse.

The Faithful Virgin.—*Norwood Missionary District.*

Anerley.
Dulwich.

The boundary line of the Norwood District runs, on the *North*, from the Female Prison at Brixton to Herne Hill Station (exclusive), thence by Half Moon Lane and Court Lane to Lordship Lane Station, whence it goes by Forest Hill

Road through Forest Hill Station and Bell Green to Lower Sydenham Station: on the *East*, by the railway from Lower Sydenham to Beckenham Station, and thence by the borders of Kent to Blind Corner; on the *South*, by a line from Blind Corner, north of Norwood Junction, to Thornton Heath Station, and along the Croydon and Balham Railway to Balham Station; and on the *West*, by the Crystal Palace Railway from Balham to Streatham Station, and thence by the Brixton Road as far as the Female Prison.

Places where there are Catholics, June, 1868.

Forest Hill.
Penge.
Upper Norwood.
Streatham.
Sydenham.

In this District are the Girls' Orphanage of the Faithful Virgin, the Lambeth Industrial School, and the North Surrey District School, Anerley.

S.S. Peter and Paul.—*Mitcham Missionary District.*

This District is bounded, on the *North*, by a line from Wimbledon Station by Burntwood Lane to Balham Station, and thence along the Croydon and Balham Railway to Norbury Park; on the *East*, by a line from Norbury Park to Beddington Station, and thence to Carshalton Station; on the *South*, by the railway from Carshalton Station to Sutton Station, thence, excluding Sutton, to the eleventh milestone on the Brighton Road, and by a line north of Park Farm to Worcester-Park-and-Malden Station; and on the *West*, by the South-Western Railway from Malden to Wimbledon.

Carshalton.

St. Elizabeth.—*Richmond Missionary District.*

This District is bounded, on the *West* and *North*, by the river Thames from Teddington Lock to the east side of Kew; on the *East*, by a line to the public-house in Mortlake Lane, and thence across Sheen Common to Slade Pond, in the

Ham.

Places where there are Catholics, June, 1868.

centre of Richmond Park; and on the *South*, by a line from Slade Pond, through Ham Common to Teddington Lock.

Richmond Workhouse.

St. Mary Magdalene.—*Mortlake Missionary District.*

Barnes.
Roehampton.

This District is bounded, on the *North*, by the Thames from Kew to Barn Elms; on the *East*, by a line from Barn Elms up Putney Park Lane to the Kingston Road, along which it runs to Robin-Hood Gate; on the *South*, by a line from Robin-Hood Gate to Slade Pond; and on the *West*, by a line from Slade Pond across Sheen Common to the public-house in Mortlake Lane, and thence by the fields to Brick Farm at Kew.

In this district are the Novitiate S. J. at Manresa, and the Convent of the Sacred Heart at Roehampton.

St. Thomas of Canterbury.—*Wandsworth Missionary District.*

Battersea.
Putney.

This District is bounded, on the *North*, by the Thames from Barn Elms to the West London Junction Railway, along which it runs to Pig Hill Path; on the *East*, by Pig Hill Path, Lavender Lane and Five Houses to the Crystal Palace Railway, along it to Balham, and thence by a line through Burntwood Lane to Wimbledon Station; on the *South*, by the road across Wimbledon Common to Half-way House; and on the *West*, by a line through Putney Park Lane to Barn Elms (exclusive).

Wandsworth and Clapham Workhouse, Wandsworth House of Correction.

St. Charles.—*Weybridge Missionary District.*

Places where there are Catholics, June, 1868.

This District is bounded, on the *North*, by the borders of Berkshire, from the Whitewater River to Blackwater, and thence by a line to Chobham (exclusive), and along the road west of Ottershaw Park to Addlestone (exclusive), and Chertsey Mead, whence it follows the Thames to beyond West Moulsey; on the *East*, by a line excluding East Moulsey to Esher (exclusive), and thence by the road to Cobham (inclusive); on the *South*, by a line above Wisley to Woking Station, and thence by the South-Western Railway to the Whitewater River (beyond Winchfield Station); and on the *West*, by the Whitewater River to the borders of Berks.

Byfleet
Hersham.
Walton.
West Moulsey.

Woking Prison.

St. Anne.—*Chertsey Missionary District.*

The boundary line of the Chertsey District runs, on the *North*, from Bracknell Station on the South-Western Railway to Sunningdale Station, thence by the road to Egham (inclusive); on the *East*, by the Thames from Egham to Chertsey Mead; on the *South*, by a line from Chertsey Mead to Addlestone, along the road west of Ottershaw Park to Chobham, and thence to Blackwater; and on the *West*, by the borders of Surrey and a line across Easthampstead Plain to Bracknell Station.

Addlestone.

Places where there are Catholics, June, 1868.

DEANERY OF ST. JOSEPH.

The Immaculate Conception and St. Joseph.—*Christchurch Missionary District.*

Bournemouth.
Burton Green.

The boundary line of the Christchurch District runs, on the *North*, along the borders of Hampshire from Rockborn to Cadnam, near Polland Moor; on the *East*, from Cadnam by the road through Lyndhurst to Brockenhurst (all excluded), continuing along the railway to Wooton Bridge, whence it follows the road west of Milton to the sea; on the *South*, by the coast-line to the borders of the county; and on the *West*, by the borders of the county to Rockborn.

Our Blessed Lady.—*Lymington Missionary District.*

Exbury.
Milford.
Pittsdeep.

This district is bounded, on the *North*, by a line from Cadnam, near Polland Moor, past Dibden to Hythe (exclusive); on the *East*, by Southampton Water to Calshot Castle; on the *South*, by the Solent to beyond Hordle; and on the *West*, by the road east of Milton to Wooton Bridge, thence by the railway to Brockenhurst, and on by the road through Lyndhurst to Cadnam (exclusive).

St. Joseph.—*Southampton Missionary District.*

Netley.
Romsey.
Shirley.

The Southampton District is bounded, on the *North*, by the Gosport and Salisbury Railway from East Dean to Botley Station; on the *East*, by the river Hamble from Botley to its mouth; and on the *West*, by a line from Hythe past Dibden (exclusive) to Cadnam, near Polland Moor, and thence by the borders of the county to East Dean.

In this district are Netley Hospital, and South Stoneham Workhouse.

St. Joseph.—*Highbridge Missionary District.*

Places where there are Catholics, June, 1868.

The boundary line of the Highbridge District runs, on the *North*, from Compton Down by the road south of Twyford, to Morested (exclusive); on the *East*, from Morested, by the road through Bishop's Waltham (exclusive) to Botley Station; on the *South*, by the Salisbury and Gosport Railway, from Botley Station to Chandler's Ford; and on the *West*, by the road from Chandler's Ford, through Otterbourn to Compton Down. Bishopstoke.

St. Mary.—*Gosport Missionary District.*

The Gosport District is bounded on the *North*, by the road from Bishop's Waltham to Meonstoke (exclusive); on the *East*, by the road from Meonstoke by Soberton and Southwick (exclusive), to the Harbour west of Porchester; on the *South*, by the Solent to the mouth of the River Hamble; and on the *West*, by the River Hamble up to Botley Station, and the road thence to Bishop's Waltham. Soberton.

Military Prison.

St. John.—*Portsea Missionary District.*

North and *East*, a line north of Southwick to the intersection of the railway and high road above Bedhampton, and running thence across Langston Harbour to Cumberland Fort (inclusive); *West*, a line north-west of Porchester inclusively, to the mouth of the Harbour.

Convict Prison.

Places where there are Catholics, June, 1868.

(Cosham.)
Emsworth.
Hayling Island.
Waterloo.

St. Joseph.—*Havant Missionary District.*

The boundary line of the Havant District runs, on the *North*, by the road from West Meon by Bordon House to Petersfield (exclusive); on the *East*, by a line from Petersfield to Sureworth Farm, and thence by the borders of the county to Emsworth and Thorney Island, both of which it includes; on the *South*, by the southern side of Hayling Island to Langston Harbour; and on the *West*, up Langston Harbour to Bedhampton, thence by a line to Southwick (exclusive), and on by the road through Soberton (exclusive) and Meonstoke to West Meon.

Brookwood.

St. Margaret.—*Tichborne Missionary District.*

The Tichborne District is bounded on the *North* by the South-Western Railway from Overton, excluding Basingstoke, to Winchfield Station (exclusive); on the *East*, by the road from Winchfield Station through Odiham (exclusive) to Alton, and thence by the road through East Tisted to Petersfield (exclusive); on the *South*, by the road from Petersfield through West Meon to Meonstoke (both excluded), and thence by Bishop's Waltham to Morested (inclusive); and on the *West*, by the road over Easton Down to Avington (exclusive), and on by the west side of Itchen Wood to Micheldever Station, whence it follows the road to Overton.

St. Peter.—*Winchester Missionary District.*

Places where there are Catholics, June, 1868.

North, the high road from Hampshire Gate through Tangley (exclusive), past Andover, Cuthedge End, and Barton Stacey to Micheldever Station; *East*, a line from Micheldever Station, west of Itchen Wood, to Avington, and thence to Morested (exclusive); *South*, the road from Morested south of Twyford to Compton Down, and thence through Otterbourn (exclusive) to Chandler's Ford; *West*, the railway from Chandler's Ford to East Dean, and the borders of the county to Hampshire Gate.

St. Louis.—*North Camp, Aldershot, Missionary District.*

St. Michael and St. Sebastian.—*South Camp, Aldershot, Missionary District.*

ISLE OF WIGHT.

St. Thomas of Canterbury.—*Cowes Missionary District.*

All *North* of the line from Newtown, through the Forest by Mark's Corner to Scut's Gate, across the Medina to Wootton Bridge.

East Cowes.
West Cowes.

St. Thomas of Canterbury.—*Newport Missionary District.*

North, the line from Newtown to Wootton Bridge; *East*, up Wootton Creek and by a line to Arreton (inclusive), thence by the road to Sandown as far as Brenson (*alias* Brixton); *South*, a line from Brenson (*alias* Brixton), to Atherfield Point, passing north of Godshill and south of Kingston.

Carisbrook Convent and Parkhurst Prison are in this District.

Arreton.
Brook.
Carisbrook.
The Forts, Freshwater.
Newport.
Newtown.
Shalfleet.
Swainston.

Places where there are Catholics, June, 1868.

Bembridge.
Brading.
Sandown.
Sea View.
Spring Vale.
St. Clare.

St. Marie.—*Ryde Missionary District.*

West, Wootton Creek and a line thence to Arreton; *South*, the road from Arreton (exclusive) to Sandown inclusive.

Chale.
Niton.
Sandford.
St. Lawrence.
Whitwell.
Wroxall.

St. Wilfrid.—*Ventnor Missionary District.*

North, the line from Atherfield Point to Brenson (*alias* Brixton), thence by the road to Sandown inclusive.

DEANERY OF ST. EDMUND.

St. Mary.—*Woolhampton Missionary District.*

Basingstoke.
Beenham.
Bucklebury.
Kingsclere Common.
Sulhampstead.
Tadley.

The boundary line of the Woolhampton District runs, on the *North*, from Compton by the road through Aldworth to Streatley (exclusive), and thence by the Thames to Pangbourne Station (exclusive); on the *East*, by the road through Tidmarsh to Theale (exclusive), thence by the river Kennet to Sulhampstead Bannister, and on by the road across Burghfield Common to Stratfield Mortimer, whence it follows the boundary of Berks to the Whitewater River, up which it runs to the South-Western Railway; on the *South*, by the South-Western Railway from the Whitewater River, including Basingstoke, to Overton Station; and on the *West*, by the road from Overton Station, through Kingsclere, Thatcham (both excluded), and Frilsham to Compton.

St. Mary's School is in this district.

St. Joseph.—*Newbury Missionary District.*

The boundary line of the Newbury District runs, on the *North*, from Kingswood on the borders of Berks, between North and South Lambourne, and below Catmore to Compton (exclusive); on the *East*, from Compton by the road through Frilsham (exclusive), Thatcham, and Kingsclere to Overton (exclusive), and thence to Cobley Wood, and along the South-Western Railway to Micheldever Station; and on the *South-West*, by the road from Micheldever Station by Cuthedge End and Tangley to Hampshire Gate, and on by the borders of Hants to Kingswood.

St. Joseph's School is in this District.

Places where there are Catholics, June, 1868.

Boxford.
East Woodhay.
Hungerford.
Hurstbourne Tarrant.
Kingsclere.
Kintbury.
Stock Cross.
Tangley.
Thatcham.
Winterbourne.

St. George.—*Buckland Missionary District.*

North, the boundary of Berks as far as New Bridge Road *East*, a line from New Bridge Road to Kingston Bagpuze exclusively, and thence south of Frilford through East Hanney to the Great Western Railway; *South*, the Great Western Railway to the borders of Berks; *West*, the borders of Berks.

Buscot.
Denchworth.
Faringdon.
Hinton.
Stanford.

St. Edmund.—*Abingdon Missionary District.*

North and *East*, the boundary of Berks; *South*, the Great Western Railway from Wallingford Road (*alias* Moulsford) Station, excepting the villages of Steventon and Milton; *West*, a line from New Bridge Road past Kingston Bagpuze through East Hanney to the Great Western Railway.

In this District is Our Lady's Convent of Mercy.

Brightwell.
Kingston Bagpuze.
Slade End.
Tubney.
Wallingford.

Places where there are Catholics, June, 1868.

Compton.
East Ilsley.
Milton.
Wantage.

St. Mary.—*East Hendred Missionary District.*

North, the Railway, and the villages of Steventon and Milton inclusively; *East*, the Thames from Wallingford Road (*alias* Moulsford) Station to Streatley; *South*, a line from Streatley to Compton, and thence south of Catmore through North and South Lambourne to Kingswood on the borders of Berks; *West*, the boundary of Berks.

Binfield.
Erleigh.
Hartley Row.
Mortimer.
Pangbourne.
Sandhurst.
Swallowfield.
Theale.
Wokingham.

St. James.—*Reading Missionary District.*

The boundary line of the Reading District runs, on the *North*, by the Thames from Pangbourne to the Henley Branch Railway, turning by the Railway to Twyford, and thence to Billhill (exclusive), whence it follows the road above Binfield to Jealous Hill; on the *East*, by the road from Jealous Hill through Warfield to Bracknell Station, and over Easthampstead Plain to Blackwater; on the *South*, by the borders of Berks from Blackwater to Stratfield Mortimer; and on the *West*, across Burghfield Common to Sulhampstead Bannister, and by the River Kennet to Theale, whence it returns through Tidmarsh to Pangbourne Station.

In this District is the Military College at Sandhurst.

Boyne Hill.
Hawthorns.

Mary Immaculate.—*Maidenhead Missionary District.*

North, the Thames, from the Henley Branch Railway to Bray Mill; *East*, the road from Bray to Jealous Hill; *South*, the road from Jealous Hill to Billhill; *West*, the road from Billhill to Twyford (exclusive), and the Henley Branch to the Thames.

St. Edward.—*Windsor Missionary District.*

This District is bounded on the *North* by the Thames from Bray Mill to Egham (exclusive); on the *East*, by the high-road from Egham to Sunningdale Station; on the *South*, by the railway from Sunningdale to Bracknell Station; and on the *West*, by the road through Warfield and Jealous Hill to Bray Mill.

In this District are the College S. J. of St. Stanislas at Beaumont, and Cavalry and Infantry Barracks.

Places where there are Catholics, June, 1868,

Clewer.
(Datchet.)
Old Windsor.
Virginia Water.
Winkfield.
(Wraysbury)

DEANERY OF ST. RICHARD.

St. Philip Neri.—*Arundel Missionary District.*

The boundary line of the Arundel District runs, on the *North*, from Bury along the Arun to Gritham, thence on the north side of Parham Park by Cootham Common to Storrington (inclusive), and along the road to Washington (exclusive); on the *East*, from Washington by the road to Finden and Clapham (both excluded), thence to the South Coast Railway at West Ferring; on the *South*, along the railway to Ford Junction; and on the *West*, from Ford past Tortington to Binsted (exclusive), thence by the east side of the Rewel Wood to Bury.

In this District is the Convent of the Servites at Arundel.

Angmering.
Burpham.
Cootham Common.
Offham.
Warning Camp.

St. Richard.—*Slindon Missionary District.*

The Boundary line of the Slindon District runs, on the *North*, from Singleton (exclusive) by East Dean and Upper

Madhurst.

Places where there are Catholics, June, 1868.

Waltham to Bury (exclusive); on the *East*, from Bury by the east side of Rewel Wood to Binsted, and thence by Tortington (exclusive) to Ford Junction; on the *South*, from Ford along the South Coast Railway to Oving (exclusive); and on the *West*, from Oving by Boxgrove, east of Goodwood to Singleton.

St. Richard.—*Chichester Missionary District.*

Bognor.
East and West Wittering.
Selsey.

The boundary line of the Chichester District runs, on the *North*, by the road below Lady Holt Park, past Compton and East Marden to Singleton; on the *East*, from Singleton, east of Goodwood to Boxgrove (exclusive) and Oving, whence it follows the railway to Barnham Junction, and continues by the carriage road and Bognor Sluice to the sea; on the *South*, by the coast line to the mouth of Chichester Harbour; and on the *West*, across the harbour, east of Thorney Island to Emsworth (exclusive), whence it follows the borders of the county to Lady Holt Park.

St. Catherine.—*Littlehampton Missionary District.*

Kingston.

The Littlehampton District is bounded, on the *North*, by the South Coast Railway, from Barnham Junction to the village of West Ferring (exclusive); on the *East*, by the road running through West Ferring to the sea; on the *South*, by the sea, from West Ferring to Bognor Sluice; and on the *West*, by the road, from Bognor Sluice to Barnham Junction.

Our Lady of the Angels.—*Worthing Missionary District.*

Its boundary line runs *Northwards*, from the sea at West Ferring by the road to Clapham, and thence by Finden to Washington; and *Eastwards*, from Washington by the road above Wiston and Steyning to Bramber, whence it follows the Adur to Shoreham (inclusive).

In this District is the Convent of Our Lady of Sion.

Places where there are Catholics, June, 1868.

Goring.
Lancing.
Offington.
Shoreham.
West Ferring.

Our Blessed Lady.—*West Grinstead Missionary District.*

The West Grinstead District is bounded, on the *North*, by a line from Billinghurst Station to Nuthurst, and thence south of Plummer's Plain to Slaugham (exclusive); on the *East*, by the road from Slaugham to Poynings; on the *South*, by the road from Poynings to Bramber (exclusive), and thence by Steyning and Wiston (both excluded) to Storrington (exclusive); and on the *West*, by the road from Storrington, past West Chiltington to Billinghurst Station.

Thakeham Poor-House.

Ashington.
Bolney.
Colewood.
Cowfold.
Henfield.
Shipley.

St. John Baptist.—*Burton Missionary District.*

The boundary line of the Burton District runs, on the *North*, from the intersection of the Guildford and Petworth Road with the borders of the county at Rodgate Farm, along the borders till it meets the canal near Loxwood; on the *East*, along the canal to Billinghurst Station (exclusive), and thence by the road to Storrington in Arundel; on the *South*, from Storrington to Gritham (exclusive), along the Arun to Bury (exclusive), and thence by Upper Waltham, in Slindon, to

Badlands.
Byworth.
Petworth.
Sutton.

Places where there are Catholics, June, 1868.

Singleton, in Chichester; and on the *West*, across Heyshot Down to Lodsworth (exclusive), and thence by the road to Rodgate Farm.

Petworth Gaol and Sutton Workhouse.

St. Francis.—*Midhurst Missionary District.*

Bramshot.
Harting.
Petersfield.
Lynchmere.

The boundary line of the Midhurst District runs, on the *North*, by the road from Alton (exclusive) through East Worldham to Kingsley and Headley, whence it crosses Grayshot Down to Haslemere, and continues by the borders of the county, and including Haslemere, to Rodgate Farm, in Burton; on the *East*, by the road to Lodsworth, and thence over Heyshot Down to Singleton, in Chichester; on the *South*, from Singleton, north of East Marden and Compton, to Lady Holt Park; and on the *West*, by the borders of the county to Sureworth Farm, and Petersfield (inclusive), whence it follows the high road through East Tisted to Alton.

St. John.—*Horsham Missionary District.*

Southwater.

The Horsham District is bounded, on the *North*, by a line from Cranley by Ewhurst (exclusive), and Ockley to Capel; on the *East*, the line runs from Capel by Rusper (exclusive) to Fay Gate Station, and thence through Shepherd's Field Forest to Pease-pottage Gate, and along the road to Slaugham (exclusive); on the *South*, from Slaugham, south of Plummer's Plain, to Nuthurst, and thence to Billinghurst Station; and on the *West*, along the canal by Loxwood as far as Cranley (exclusive).

St. Francis.—*Crawley Missionary District.*

Places where there are Catholics, June, 1868.

Dooman's Land.
Slaugham.
Wilderwick House.

The boundary line of the Crawley District runs, on the *North*, from Capel (exclusive) along the tributary of the Mole to Hales Bridge, thence by a line running due east by Johnson's Common to Horley Station, and onwards across Frogwood Heath and south of Lingfield, to the borders of Kent at Riddle's Green; on the *East*, along the borders of Kent southwards till it enters Sussex, continuing in the same direction to Forest Row, whence it follows the road by Wytch Cross to Sheffield Bridge; on the *South*, by the river Ouse from Sheffield Bridge up to Slaugham; and on the *West*, from Slaugham to Pease-pottage Gate, thence across Shepherd's Field Forest, through Fay Gate and Rusper, to Capel.

In this District is the Convent of the Capuchin Fathers.

The Most Holy Trinity.—*Rotherfield Missionary District.*

Goudhurst.

This District is bounded, on the *North*, by the road from Forest Row, through Hartfield to Withyham (all excluded), thence the line runs south of Eridge Park to Wadhurst Station, and by the road from Wadhurst to Lamberhurst (exclusive), continuing by the road through Goudhurst to Cranbrook (exclusive); on the *East*, by the road from Cranbrook, through Hawkhurst to Etchingham Station, whence it follows the railway to Ticehurst Road Station (exclusive); on the *South*, by a line running from Ticehurst Road Station through Balt's Wood to Coggingsmill, thence to Salter's Green and Pinhurst, whence it follows the tributary of the Ouse to Buxted; and on the *West*, by the road from Buxted to Maresfield (both excluded), and on to Sheffield Bridge, whence it follows the road through Wytch Cross to Forest Row (exclusive).

Boys' and Girls' Orphanages founded in 1868.

Places where there are Catholics, June, 1868.

THE SACRED HEART.—*Mayfield Missionary District.*

The boundary line of the Mayfield District runs, on the *North*, from Buxted along the tributary of the Ouse to Pinhurst, thence by Salter's Green to Coggingsmill (all excluded), and through Balt's Wood to Ticehurst Road Station, whence it follows the railway to Etchingham Station, and continues by the road through Hurst Green to the borders of the county at Buckhurst Wood; on the *East*, along the borders of the county till it meets the river Rother; on the *South*, it returns up the Rother to Robertsbridge Station, whence it follows the road to Brightling and Dallington, proceeding thence in a direct line to Horsebridge on the Cuckmere River, near Hellingly; and on the *West*, by the road from Horsebridge to Horeham, and on through Waldron to Buxted (all excluded).

In this District are the Convent and Orphanage of the Holy Child Jesus, and the Ticehurst Private Lunatic Asylum.

ST. THOMAS OF CANTERBURY.—*St. Leonard's Missionary District.*

Fairlight.
Hastings.
Ore.
Rye.

The boundary line of the St. Leonard's District runs, on the *North*, from Horsebridge, on the Cuckmere River, to Dallington, and thence by the road past Brightling (both places excluded) to Robertsbridge Station (exclusive), whence it follows the Rother to the borders of the county; on the *East*, along the borders of the county to the sea beyond Rye Harbour; on the *South*, from Rye Harbour, along the coast, to Martello Tower No. 58; and on the *West*, northwards from the tower through Wartling (exclusive) to the east side of Herstmonceux Park, whence it follows the road to Horsebridge.

In this District is the Convent of All Souls.

STELLA MARIS.—*Eastbourne Missionary District.*

This District is bounded, on the *North*, by the road from Horsebridge to the north-east corner of Herstmonceux Park; on the *East*, by a line running south through Wartling to Martello Tower No. 58 (exclusive); on the *South*, by the sea from the tower to Cuckmere Haven; and on the *West*, by the Cuckmere River up to Horsebridge.

Places where there are Catholics, June, 1868.

THE SACRED HEART.—*Lewes Missionary District.*

The boundary line of the Lewes District runs, on the *North*, from Sheffield Bridge to Maresfield, thence by the road to Buxted; on the *East*, by the road through Waldron to Horeham, and on by the road to Horsebridge, whence it follows the Cuckmere River to the sea; on the *South*, by the sea from Cuckmere Haven to Rottingdean (exclusive); and on the *West*, from Rottingdean, over Newmarket Hill, to Falmer Station (exclusive), whence it runs east of Plumpton through Chiltington to Chaily (both excluded), and on by the road to Sheffield Bridge.

Newhaven.

ST. GEORGE.—*Burgess Hill Missionary District.*

nis District is bounded, on the *North*, by the river Ouse from Slaugham (exclusive) to Sheffield Bridge; on the *East*, by the road from Sheffield Bridge to Chaily, whence the line runs through Chiltington to Plumpton; on the *South*, by the Downs, past Westmeston and Clayton, to Newtimber; and on the *West*, by the road from Newtimber to Slaugham.

Cuckfield.
Ditchling.
Hurstpierpoint.
St. John's Common.

In this District are the Convent of Augustinian Nuns, the County Lunatic Asylum at Hayward's Heath, and the Workhouse at Cuckfield.

St. John Baptist.—*East Brighton Missionary District.*

Places where there are Catholics, June, 1868.

The boundary line of the East Brighton District leaves the sea at the bottom of the Old Steyne, and runs by Pavilion Parade and Grand Parade to the corner of Richmond Street (exclusive), up which it turns and crosses Brighton Park into the road to the Race-course. Thence it passes east of the Race-course and of Bevendean to Falmer Station (exclusive), whence it returns across Newmarket Hill to the sea at Rottingdean.

In this District are St. Joseph's Convent of Mercy, and Sussex County Hospital.

St. Joseph.—*North Brighton Missionary District.*

This District is bounded, on the *North*, by the Downs from Clayton, through Westmeston to Plumpton (all excluded) on the *East*, by a line from Plumpton to Falmer Station, and thence east of Bevendean and the Race-course, to Brighton Park; on the *South*, by a line crossing Brighton Park and running down Richmond Street to St. Peter's Church, whence it ascends by Trafalgar Street to the Railway Terminus (exclusive); and on the *West*, by the main line of railway to London as far as Clayton.

St. Mary Magdalen.—*West Brighton Missionary District.*

The boundary line of the West Brighton District, leaving the sea at the bottom of the Old Steyne, includes the western side of the Steyne Valley as far as St. Peter's Church, where

the line ascends by Trafalgar Street (exclusive) to the Railway Terminus, and continues on the *East*, by the main line to London as far as Clayton (exclusive); thence the line runs, on the *North*, along the Downs, by Newtimber and Poynings to Bramber (all excluded), whence it follows the river Adur on the *West*, to Shoreham (exclusive).

Places where there are Catholics, June, 1868.

DEANERY OF ST. AUGUSTINE.

St. Gregory the Great.—*Margate Missionary District.*

This District is bounded, on the *North* and *East* by the sea from the Reculvers to Broadstairs (exclusive); on the *South*, by the road from Broadstairs through St. Peter's, West Wood, Monkton, Sarr, and Chislet (all excluded) to Hoath; and on the *West*, by the road from Hoath through Reculver to the sea.

Coastguard Stations; St. Nicholas. Marsh Bay. Reculver.

Royal Sea-bathing Infirmary, Wilderness House and Metropolitan Schools.

St. Augustine, Apostle of England.—*Ramsgate Missionary District.*

The boundary line of the Ramsgate District runs, on the *North*, from Hoath (exclusive) through Chislet, Sarr, Monkton, West Wood, and St. Peter's to Broadstairs; on the *East*, along the coast from Broadstairs to Sandwich Haven and up the Haven to Sandwich (exclusive); on the *South*, from Sandwich by the road through Ash to Wingham (exclusive); and on the *West*, from Wingham east of Stodmarsh to Hoath.

Broadstairs.

In this District are St. Augustine's Monastery, with College for Young Gentlemen, and St. Mildred's Convent, both O. S. B.

Places where there are Catholics, June, 1868.

Eythorne.
Kingsdown
Sandwich.
St. Margaret's Bay.

St. Benedict.—*Deal Missionary District.*

This District is bounded, on the *North*, by the road from Wingham through Ash (both excluded) to Sandwich, and down the Haven to the sea; on the *East*, by the sea from Sandwich Haven to St. Margaret's Bay; on the *South*, by the road through St. Margaret at Cliffe, East and West Langdon, and Waldershare to Womenswould (all excluded); and on the *West*, by the road from Womenswould east of Adisham to Wingham.

St. Paul.—*Dover Missionary District.*

Buckland.
Charlton.
Swinggate.
Sibertswould.
Coastguard Stations;
Cornhill.
Lyddenspout.
Townsend.
Casemates.

The boundary line of this district runs, on the *North-east*, from Womenswould (exclusive) through Waldershare, West and East Langdon to St. Margaret at Cliffe; on the *South*, by the sea line from St. Margaret's to Abbotscliff; and on the *West*, from Abbotscliff, through West Hougham and Swingfield (both excluded) to Selsted, whence it follows the high road up to Womenswould.

Barracks, Military Hospitals, and Town Prison.

St. John the Evangelist.—*Folkestone, Hythe, and Shorncliffe Missionary District.*

Cheriton.
Hythe.
Sandgate.

The boundary line of the Folkestone District runs, on the *North*, from Petham, through Upper Hardres and Kingston to Womenswould (all excluded); on the *East*, along the high road as far as Selsted, and thence through Swingfield and West Hougham to Abbotscliff; on the *South*, by the coast from Abbotscliff to beyond Dymchurch; and on the *West*,

by the road to Bonnington, and on through Aldington and Brabourn to Elmstead, whence it follows the road to Petham (all excluded).

Places where there are Catholics, June, 1868.

In this district is the Military Camp at Shorncliffe.

St. Thomas of Canterbury.—*Canterbury Missionary District.*

This district is bounded, on the *North*, by the sea from Faversham Creek to the Reculvers; on the *East*, by the road through the Reculvers to Hoath (both excluded), and thence past Stodmarsh to Wingham, whence it follows the road past Adisham to Womenswould; on the *South*, by the road from Womenswould, through Kingston and Upper Hardres to Petham; and on the *West*, by a line from Petham to Chilham Station, whence it follows the high road to Preston and Faversham.

Chilham.
Faversham.
Hales Place.
Herne Bay.
Whitstable.

Faversham, Herne, and Canterbury Workhouses, Barrack-school, Military Hospital, County Hospital, County Gaol, and City Gaol.

St. Joseph.—*Calehill Missionary District.*

The boundary line of the Calehill District runs, on the *North*, from Stockbury (exclusive) towards Sheerness, as far as Key-street, and thence along the high road to Canterbury, as far as Macnade (a little beyond Preston); on the *East*, from Macnade by the road to Chilham, whence it returns by Moldash to Challock Lees, continuing by the road through Westwell and Hothfield to the South-Eastern Railway; on the *South*, along the railway to Headcorn Station;

Hothfield.

and on the *West,* from Headcorn Station by the Maidstone Road to Langley (exclusive), and thence by a line west of Hucking to Stockbury.

St. Teresa.—*Ashford Missionary District.*

The boundary of the Ashford District runs, on the *North,* from Headcorn Station along the South-Eastern Railway to Hothfield, thence by the road through Westwell to Challock Lees, and past Moldash to Chilham Station, whence it proceeds by a line to Petham (all excluded); on the *East,* by the road from Petham to Elmstead and Hastingleigh, and on by Brabourn and Aldington to Bonnington, and Dymchurch; on the *South,* by the sea and the borders of Sussex to Craven Bridge, whence it follows the Military Canal to the South-Eastern Railway; and on the *West,* by a line to Shadoxhurst, and thence along the River Beult to Headcorn Station.

St. Benedict.—*Tenterden Missionary District.*

This District is bounded, on the *North,* by the South-Eastern Railway from Staplehurst Station to Headcorn, and the river Beult up to Shadoxhurst; on the *East,* by a line from Shadoxhurst to the intersection of the Military Canal and Hastings Branch Railway; on the *South,* by the Military Canal and the borders of Sussex as far as Hawkhurst (exclusive); and on the *West,* by the road from Hawkhurst through Cranbrook to Staplehurst Station.

In this District is the Novitiate for Monks O.S.B., at Finchden.

SS. Henry and Elizabeth.—*Sheerness Missionary District.*

Places where there are Catholics, June, 1868.

Faversham.

This District is bounded, on the *North*, by the sea; on the *East*, by the Swale and Faversham Creek; on the *South*, by the high road from Faversham to Milton Creek; and on the *West*, by Milton Creek and the Swale.

Naval Chapel.

St. Michael.—*Chatham Missionary District.*

Stoke.

The boundary line of the Chatham District runs, on the *North*, from Higham Creek by the Thames, Medway, and Swale to Milton Creek; on the *East*, up Milton Creek to the high road, along which it runs as far as Key Street, turning thence towards Maidstone as far as Stockbury; on the *South*, by a line from Stockbury through Bredhurst and Burham to Snodland; and on the *West*, from Snodland, west of Luddesdown, to Sole Street Station, whence it runs past Shorne to Higham Creek.

Convict Prison and Fort Clarence Prison.

St. Francis.—*Maidstone Missionary District.*

Burrow Green.
Malling.
North Pole.
Sutton Valance.
Poison Well.
Wateringbury

This District is bounded, on the *North*, by a line from Sole Street Station on the London, Chatham, and Dover Railway to Snodland, thence through Burham and Bredhurst to Stockbury (all excluded); on the *East*, by a line west of Hucking to Langley, and thence by the Maidstone Road to Headcorn Station on the South-Eastern Line: on the *South*, by the railway from Headcorn to Paddock Wood Station, and on the *West*, by the road from Paddock Wood Station through East

Places where there are Catholics, June, 1863.

and West Peckham to Ightham, whence it returns by a line by Wrotham, Facy Street, and Meopham (exclusive) to Sole Street Station.

Maidstone Gaol; Coxheath, Malling, and Hollingbourne Unions; Barming Lunatic Asylum; Kent County Hospital; Military Hospital.

St. Augustine.—*Tunbridge Wells Missionary District.*

Hadlow.
Horsemonden.
Lamberhurst.

The Tunbridge Wells District is bounded, on the *North*, by the coach-road from the borders of Surrey at Westerham to Ightham (exclusive); on the *East*, by the road from Ightham, through West and East Peckham to Paddock Wood Station, whence it follows the South-Eastern Railway to Staplehurst Station, and continues by the road to Cranbrook (exclusive); on the *South*, by the road from Cranbrook through Goudhurst (exclusive) to Lamberhurst, whence it turns down to Wadhurst Station, and proceeds south of Eridge Park to Withyham, and on through Hartfield to Forest Row (exclusive); and on the *West*, by a line from Forest Row to the borders of Surrey, up which it runs to Riddle's Green, and thence by the road through Edenbridge and Cockham Hill to Westerham (all excluded).

St. John the Evangelist.—*Gravesend Missionary District.*

Longfield Hill.
Milton.

This district is bounded, on the *North*, by the Thames from the east side of Rosherville Gardens to Higham Creek; on the *East*, by a line from Higham Creek, west of Shorne and Cobham to Sole Street Station; on the *South*, by the railway as far as Longfield Green; and on the *West*, by a line east of Northfleet Green to the east side of Rosherville Gardens.

In this District is a Convent of Sisters of Mercy.

Our Lady of the Assumption.—*Northfleet Missionary District.* **Places where there are Catholics, June, 1868.**

The boundary line of the Northfleet District runs, on the *North*, from Broad Ness Beacon by the Thames to the east side of Rosherville Gardens; on the *East*, by a line to Longfield Green, thence along the railway to Sole Street Station, whence it continues by Meopham (inclusive) to Facy Street, Wrotham, and Ightham (all excluded); and on the *West*, by the road from Ightham through Ash, and west of Falkham to the railway at Pinden, whence it goes west of Swanscombe to Broad Ness.

Botany Bay. **Galley Hill.** **Longfield.** **Meopham.** **Southfleet.** **Swanscombe.**

Our Lady of Mount Carmel.—*Greenhithe Missionary District.*

This District is bounded, on the *North*, by the Thames from Stone Marshes to Broad Ness Beacon; on the *East*, by a line west of Swanscombe to Pinden; and on the *West*, by a line through Darent Wood east of John's Hole and west of Cotton to Stone Marshes.

Green-Street Green Stone.

St. Anselm.—*Dartford Missionary District.*

The boundary line of the Dartford District runs, on the *North*, by the Thames from Dartford Creek to Stone Marshes; on the *East*, by a line west of Cotton to Pinden, and on to Falkham Court Lodge, whence it follows the road by Ash to Ightham (both excluded); on the *South*, by the road from Ightham to Seal (exclusive); and on the *West*, by a line east of Kemsing to Romney Street, and on by the road to Eynsford (exclusive), whence it goes through Farningham Wood to Joyden's Wood, and thence to Dartford Creek.

Darenth. **Farningham.** **Horton Kirby** **Sutton at Hone.** **Wilmington**

Places where there are Catholics, June, 1868.

Beckenham.
Bromley.
Croking Hill.
Dunton Green.
Eltham.
Eynesford.
Footscray.
Keston.
St. Mary Cray.
Orpington.
St. Paul's Cray.
Plaistow.
Sevenoaks.
Sidcup.

St. Mary.—*Chislehurst Missionary District.*

The boundary line of the Chislehurst District runs, on the *North*, by a line from Catford Bridge to Severndroog Castle, thence to Welling (exclusive) and Joyden's Wood, whence it goes by Swanley to Farningham Wood; on the *East*, by a line from Farningham Wood, east of Eynsford, through Romney Street, and east of Kemsing to Seal; on the *South*, by the coach-road from Seal to the borders of Surrey beyond Westerham (exclusive); and on the *West*, by the borders of Surrey up to Blind Corner, thence to Beckenham Station, and along the Mid-Kent Railway to Catford Bridge.

Locksbottom Workhouse.

Bexley.
North Cray.

St. Mary of the Crays.—*Crayford Missionary District.*

The boundary line of the Crayford District runs, on the *North*, from East Wickham by a line south of North-end to Howbury Farm, and thence to the junction of the Cray and Darent; on the *East*, from the junction of the Cray and Darent to the fourteenth mile-stone on the Gravesend Road, and on over Dartford Heath to Joyden's Wood; on the *South*, from Joyden's Wood, including North Cray, to Welling; and on the *West*, from Welling to East Wickham (exclusive).

Abbey Wood.
Belvedere.
Crayford Marshes.
Lessness Heath.
Northumberland Heath.
Slade's Green.

The Holy Name.—*Erith Missionary District.*

This District is bounded, on the *North*, by the Thames from Plumstead Magazine to Dartford Creek; on the *East*, by Dartford Creek up to the junction of the Cray; on the *South*, by a line to Howbury Farm, and thence south of North-end to East Wickham (exclusive); and on the *West*, by the road from East Wickham to Plumstead Magazine.

St. Peter.—*Woolwich Missionary District.*

Places where there are Catholics, June, 1868.

This District is bounded, on the *North*, by the Thames from Charlton Pier to Plumstead Magazine; on the *East*, by the road to East Wickham, and thence to Welling (exclusive); on the *South*, by the road from Welling to Severndroog Castle; and on the *West*, by a line from Severndroog Castle, including Old Charlton, east of Charlton Turnpike to Charlton Pier.

Factory Belvedere.

Herbert Hospital.

Our Lady Star of the Sea.—*West Greenwich Missionary District.*

This District is bounded, on the *North*, by the Thames from the Ravensbourne to the east end of Greenwich Hospital; on the *East*, by the east side of Greenwich Hospital and of the Park, and a line on to Blackheath Terrace, whence it goes by the Dover Road and Kidbrooke Lane to Well Hall; on the *South*, by a line from Well Hall to Catford Bridge; and on the *West*, by the Ravensbourne.

Lee.
Lewisham.

St. Joseph.—*East Greenwich Missionary District.*

This District is bounded, on the *North*, by the Thames from Greenwich Hospital to Charlton Pier; on the *East*, by a line drawn from Charlton Pier, west of Charlton Turnpike, past Old Charlton as far as Severndroog Castle; on the *South*, by a line from Severndroog Castle to Well Hall; and on the *West*, by Kidbrooke Lane, the Dover Road to the west end of Blackheath Terrace, and a line thence by the east side of Greenwich Park to the Thames.

Kidbrooke.

Places where there are Catholics, June, 1868.

THE ASSUMPTION.—*Deptford Missionary District.*

Catford Bridge. Forest Hill.

This District is bounded, on the *North*, by the Thames from the Thames Junction Railway to the Ravensbourne; on the *East*, by the Ravensbourne to Catford Bridge and the Mid-Kent Railway to Lower Sydenham Station; on the *South*, by the road from Lower Sydenham to Forest Hill Station; and on the *West*, by the London and Brighton and Thames Junction Railways from Forest Hill to the Thames.

DEANERY OF ST. ANNE OF THE ISLES.

St. Peter's, Barracks and neighbourhood.

Jersey contains the Missions of St. Peter for the English speaking inhabitants of the whole Island; of St. Thomas for the French inhabitants of St. Helier's and of the West part of the Island; and of St. Martin for the inhabitants of the East part of the Island. S. Martin a les paroisses de la Très Sainte Trinité et de S. Martin, et tous les lieux situés au Nord d'une ligne tracée de Paul Mill au Sud de Five Oaks et de Grouville Church à la Mer à Coque Marsh.

Guernsey forms the Missionary District of St. Joseph.

Alderney forms the Missionary District of St. Ann and of St. Mary Magdalen.

(The smaller Islands are comprised in the Missionary District of the Island to the civil district of which they respectively belong.)

ALTARE PRIVILEGIATUM.

Utens potestate à Sancta Sede concessa, R. P. D. Thomas Griffiths Vicarius Apostolicus declaravit privilegiatum Altare in singulis Ecclesiis et Sacellis Districtus Londinensis. Cum illius declarationis documentum in nonnullis locis desit, cumque aliæ Ecclesiæ sub eodem Episcopo ejusque successoribus tam ante quam post restitutam Hierarchiam Episcopalem erectæ vel apertæ fuerint, Nos propter ardentem Summi Pontificis Pii IX. feliciter Regnantis ergo fidelium animas in Purgatorio detentas affectum impetravimus die 19 Octobris 1851 Indultum cujus vigore declaravimus et declaramus, absque præjudicio Indultorum specialium si forte concessa sint vel concedenda uti altarium Sacelli familiæ Petre et familiæ Knill (ex Rescripto 27 Septembris, 1857) in Ecclesia Cathedrali, privilegiatum Altare majus sequentium Ecclesiarum et Cappellarum publicarum, scilicet.

In Comitatu Surreiensi.

Immaculatæ Virginis et S. Joseph (Melior Street).
SSmae Trinitatis (Bermondsey).
Immaculatæ Virginis de Victoriis (Clapham).
Sacratissimi Cordis Jesu (Camberwell).
Immaculatæ Virginis de Septem Doloribus (Peckham).
Immaculatæ Virginis (Rotherhithe).
S. Joseph Sponsi Immaculatæ Virginis (Guildford, Epsom, Red Hill).
S. Edwardi (Sutton Place).
S. Raphaelis (Kingston).
Immaculatæ Virginis de Reparatione (Croydon).
Virginis Fidelis (Norwood, Ham).
SS. Apostolorum Petri et Pauli (Mitcham).

S. Elisabeth Reginæ Portugalliæ (Richmond).
S. Mariæ Magdalenæ (Mortlake).
S. Thomæ Cantuariensis (Wandsworth).
S. Caroli (Weybridge).

In Comitatu Hantoniensi.

Immaculatæ Conceptionis et S. Joseph (Christchurch).
Immaculatæ Mariæ Virginis (Lymington, Gosport, Ryde) .
S. Joseph Sponsi Immaculatæ Virginis (Southampton, Highbridge, Havant).
S. Joannis (Portsea).
S. Margaritæ (Tichborne).
S. Petri Apostolorum Principis (Winchester).
SS. Michaelis et Sebastiani (South Aldershot).
S. Thomæ Cantuariensis (Cowes, Newport).
S. Wilfridi (Ventnor).

In Comitatu Bercheriensi.

Immaculatæ Virginis Mariæ (Woolhampton, Hendred, Maidenhead).
S. Joseph Sponsi Immaculatæ Virginis (Newbury).
S. Georgii Martyris (Buckland).
S. Edmundi Episcopi (Abingdon).
S. Jacobi Apostoli (Reading).

In Comitatu Sussexiensi.

S. Philippi Nerii (Arundel).
S. Ricardi Episcopi (Slindon, Chichester).
S. Catherinæ V. M. (Littlehampton).
Immaculatæ Virginis Angelorum Reginæ (Worthing).
Immaculatæ Virginis (West Grinstead).
S. Joannis Apostoli (Horsham).
S. Francisci Assisinat (Crawley, Midhurst).
Sacratissimi Cordis (Mayfield Convent, Lewes).
S. Thomæ Cantuariensis (St. Leonard's).
Immaculatæ Virginis Stellæ Maris (Eastbourne).

S. Georgii Martyris (Burgess Hill).
S. Joannis Baptistæ (East Brighton).
S. Mariæ Magdalenæ (West Brighton).
S. Joseph Sponsi Immaculatæ Virginis Mariæ (N. Brighton).

IN COMITATU KANTIENSI.

S. Georgii (Stoke).
S. Gregorii Magni (Margate).
S. Augustini Apostoli Angliæ (Ramsgate, Tunbridge Wells).
S. Benedicti (Deal, Tenterden).
S. Pauli Apostoli Doctoris Gentium (Dover).
S. Joannis Apostoli (Folkestone, Gravesend).
Immaculatæ Conceptionis et S. Thomæ Cantuariensis (Canterbury).
S. Joseph Sponsi Immaculatæ Virginis (Calehill, East Greenwich).
S. Teresiæ (Ashford).
SS. Henrici et Elisabeth (Sheerness).
S. Michaelis Militiæ Cœlestis Principis (Chatham, Brompton).
S. Francisci Assisinat (Maidstone).
Immaculatæ Virginis de Monte Carmelo (Greenhithe).
S. Anselmi Episcopi (Dartford).
Immaculatæ Virginis Mariæ (Chislehurst, Crayford).
S. Petri Principis Apostolorum (Woolwich).
Immaculatæ Virginis Stellæ Maris (Greenwich).
Immaculatæ Virginis Assumptæ (Deptford).
S. Michaelis et Omnium Angelorum (Ladywell).
S. Paulini (Brompton).

IN INSULIS DECANATUS S. ANNÆ.

S. Annæ et S. Mariæ Magdalenæ (Alderney).
Immaculatæ Virginis Mariæ (Jersey). S. Thomæ (Jersey).
S. Josephi Sponsi et Immaculatæ Virginis Mariæ (Guernsey).
Immaculatæ Virginis et SS. MM. Japoner (Jersey).
Datum Suthwarci 22 Maii MDCCCLXVIII.

✠ THOMAS EPISCOPUS SUTHWARCENSIS.

Officiales Synodi Anni 1868.

JUDICES SYNODALES.

(Bonif. VIII. *Statutum de Rescriptis in* 6, Concil. Trid. xxv. 10 *de Ref.* Bened. XIV. *Quamvis* Aug. 26, 1741.)

Rdus. admodum D. Thomas Doyle, S. Theol. Doctor Ecclesiæ Cathedralis Præpositus.

Rmus. adm. D. Jacobus Canonicus Danell, Vicarius Generalis.

R. adm. D. Jacobus Canonicus Holdstock.

R. adm. D. Daniel Canonicus Rock, S. Theol. Doctor.

R. adm. D. Joannes Canonicus Crookall, S. T. D.

R. adm. D. Thomas Doyle, Canonicus Theologus.

R. adm. D. Joannes Bamber, Canonicus Pœnitentiarius.

EXAMINATORES SYNODALES.

(Concil. Trid. xxiv. 18.)

Rmus. adm. D. Jacobus Canonicus Danell, Vicarius Generalis.

R. adm. D. Guillelmus Weathers, Præses Collegii S. Edmundi.

R. adm. D. Joannes Canonicus Crookall.

R. adm. D. Thomas Doyle, Canonicus Theologus.

R. adm. D. Joannes Bamber, Canonicus Pœnitentiarius.

R. D. Henricus Philips.

R. adm. P. Æmygdius, Ord Minorum Cappuccinorum Superior.

R. D. Guillelmus Todd, S. T. D.

Promotor Synodi.

R. adm. Jacobus Canonicus Holdstock.

Judices Querelarum et Excusationum Absentium.

R. adm. Joannes Canonicus Ringrose.

R. D. Joannes Wenham.

Præfecti Disciplinæ Synodalis et Scrutinii.

R. adm. Dominus Daniel Canonicus Rock.

R. adm. Joseph Canonicus North.

Confessarii Cleri.

(Cum facultatibus absolvendi ab omnibus casibus, et Censuris Nobis quocumque modo etiam speciali et vigore Concilii Tridentini cap. 6, Sess. xxiv., reservatis, Synodo durante.)

R. adm. D. Joannes Bamber, Canonicus Pœnitentiarius.

R. adm. Joannes Canonicus Ringrose.

Cæremoniarum Magistri.

R. D. Joannes Sheehan, pro Reverendissimo Episcopo.

R. adm. D. Jacobus Canonicus Holdstock, pro Reverendissimo Capitulo.

R. D. Jacobus Laws, pro Clero.

Præfectus Hospitiorum.

R. D. Jacobus Canonicus Danell.

Œconomus pro Cathedratico.

R. D. Henricus Canonicus Rymer.

Ostiarii.

R. D. Bernardus Doran.

R. D. Joseph Moore.

Notarius Synodi.

R. D. Guillelmus Morley.

Procurator Cleri.

R. adm. Joannes Canonicus Ringrose.

Punctatores.

R. adm. D. Joseph Canonicus North, pro R. Episcopo.
R. adm. D. Jacobus Canonicus Holdstock, pro R. Capitulo.

Præfectus Musicæ.

R. D. Jacobus Canonicus Danell.

Defensor Matrimoniorum et Votorum.

(Bened. xiv. Constit. *Dei Miseratione*, et altera, *Si datam.*)
R. adm. D. Jacobus Canonicus Holdstock.

Archivista Episcopi.

(Synod. Prov. I. xiv 7.)

Rdus. adm. D. Jacobus Canonicus Holdstock.

Commissio Investigationis.

(Ex decreto S. C., April 21, 1852)

R. adm. D. Joannes Canonicus Ringrose, Præses.
R. adm. D. Henricus Canonicus Rymer.
R. D. Johannes Sheehan.
R. D. Joannes Butt.
R. D. Guillelmus Morley.

Inspector Scholarum.

R. D. Joannes Wenham, ejusque Coadjutor R. adm. Joannes Canonicus Bamber.

SECRETARIUS SYNODI.

R. adm. D. Joannes Canonicus Crookall, ejusque Coadjutor R. D. Jeremias McCarthy.

DECANI RURALES.

(Ad formam decreti Synodi Provincialis I. cap. xiv., n. 2, 3, 4, et cap. xii., n. 5.)

Pro Vicariatu S. Thomæ Cantuariensis, R. adm. D. Jacobus Canonicus Holdstock.

Pro Vicariatu S. Augustini Anglorum Apostoli, R. adm. D. Josephus Canonicus North.

Pro Vicariatu S. Richardi, R. D. Joannes Sheehan.

Pro Vicariatu S. Edmundi, R. adm. Joannes Canonicus Ringrose.

Pro Vicariatu S. Josephi, R. D. Henricus Philips.

Pro Vicariatu S. Annæ Insularum, R. D. Jeremias McCarthy.

Datum apud S. Georgium Suthwarcens. hac die XVI Junii MDCCCLXVIII sub Pontificatu SS. Domini Nostri PII PP. IX.

✠ THOMAS EPISCOPUS.

JOANNES CANONICUS CROOKALL, Synodi Secretarius.

GUILLELMUS MORLEY, Notarius.

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